

























THE LARISUN FAMILY:

—a—

BIOGRAPHIC SCETCH

—OV THE—

DESENDANTS

—OV—

JON LARISUN, THE DEN,

—THRU—

HIZ SUN JEMZ LARISUN,

—AND—

HIZ GRANDSUN ANDRU LARISUN.

BE C. W. LARISUN, M. D.,

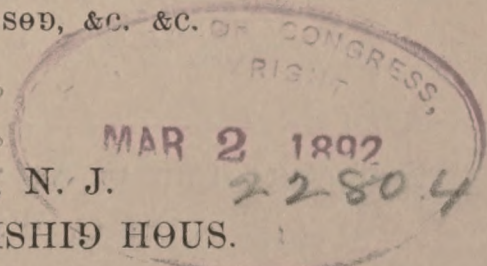
PRINSIPAL OV THE ACADEMI OV SIENS AND ART AT RIDGOS, N. J.,  
FORMERLI PROF. OV NATURL SIENS IN THE YUNIVERSITI  
AT LEWISBURG, PA., OTHOR OV THE ELEMENTS OV  
ORTHOEPI, THE TENTIJ SCHUL, SILVIA DUBOIS, ELEMENTS  
OV JEEOGRAFI, SOLOMON'Z SOD, &C. &C.

RIDGOS, N. J.

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TU PÖLLI AND BEN,—MĚ DÖTER AND SUN, THIS  
LITTUL VÖLUM, AZ A MEMENTO ÖV THE WURTHINES  
ÖV THE LINEÄJ ÖV HWICH THE FORM A PART, AND  
AZ AN INSENTIV TU THAT HĚ INDUSTRI, INTEGRITI,  
CULTUR, ÖNUR AND FILANTHROPI THAT MĚ ENĚ-  
BUL THEM TU EMÜLĚT THE BEST CHARACTERZ ÖV  
THĚR ANSESTÖRZ, AND TU BĚCUM WURTHI AND  
EGZEMPLĚRI SITIZENZ, IZ DEDICĚTED BĚ THE  
ÖTHÖR, THĚR FÖTHER.

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Enterd accordin tu Act öv Cöngres, in the yer 1888,  
BĚ C. W. LARISUN,  
In the öffis öv the Librarian öv Cöngres at Washingtun, D. C.

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## PREFAS.

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Hwīl ther iz littul valu in recordin the dat ev the birth and deſth ev eni wun, meni ar intereſted tu no hwet eni wun haz dun tu devel-op hiz innat cwelitiz, tu prøperli fit himſelf tu enjoi the thingz ev lif, tu mac himſelf yuſful tu hiz nebur, tu fit himſelf tu alleviat ſufferin, tu mac ezi the dutiz ev lif, and thuſ tu help alog with the aſſerz ev ſoſiēti, and promot the hap-pineſ ev ol. It matterz littul hwen a perſun iz bōrn, or ev hwet parentej, heu leſ he livz, or hwar he livz, ham he marriz, or heu meni children ar bōrn untu him. But heu he con-ducts himſelf, heu he tranz himſelf tu develop hwetever poſſibilitiz beløſ tu a human bein, hwet accōmpliſhmentſ he ahevz, heu ner tu the ful mezhur ev a man he attenz and hwet he can, and hwet he duz contribut tu the wel bein ev hiz neburz, and tu the promōſhun ev ol, ar the factorz bī hwich we ret men.

Tu hav an illuſtriuſ parentej, iz ev itſelf, no eſpeſhal credit tu eni wun; indēd it iz øfen



a disgras—espeshalli hwen wun folz short ev the standard ev hiz famili averej; but tu be a wurthi member ev a wurthi līn iz olwez comended bī ol. It iz a pas in sosīeti, a plej in biznes, a garanti in public trusts, a shurti tu a stranjer. It puts wun at ez amon hiz asso-shiats, and givz him pouer tu withstand adversariz. It inshurz credit in prosecutiū the ordineri affarz ev lif and inspīrz confidens hwen embarciū upon the untrīd sez ev fortun. It iz at ol tīmz a halo ev onur and a feuntin ev happines. And, tu be considerd az wurthi az eni wun ev hiz lineej mares a man with espeshal respect and givz him a pas hwither, utherwīz, he cud net go.

Tu be then, at the lest, an averej in wun'z famili līn iz dezīrabul, and a standiū tu hwich ol shud strīv tu atten. And tu brig wun'z children up tu, or hīer than, this averej, shud be the effort ev everi parent. And tu accomplish this, parents shud ever cep befor ther children, in ther on persun, nobul egzampulz, and ofen remind them ev the det the o the famili ev hwich the form a part, and hwet sosīeti haz a rīt tu ecspect ev them.

We ar told bī the wīz and gud, that the gud and gret hav ever bin encurejd, and inspīrd tu ahev hwetever haz bin prezwurthi in ther līvz, bī ther nolej ev, and ther contemplashun



ev the rezults ev the gud dedz ev thoz with hum the assoshiet, ther coterporariz, and thoz hu hav livd befor them ; that meni a man haz becum a hero becōz ev hiz nōlej ev the heroic dedz ev hiz ansestōrz ; that meni a man, in the tīm ev a crīsis, haz perild ol in the hop ev wel tu hiz fello—becōz ev hiz nōlej ev the acshunz ev the brev and gud, and the rezults ev self-sacrifis fōr the wel ev wun'z neburz. And, the illustrius Cicero hwen meciŋ hiz ple fōr the Poet Archias stats:

“ NEQUE enim est hoc dissimulandum, quod obscurari non potest ; sed prae nobis ferendum : trahimur omnes laudis studio, et optimus quisque maxime gloria ducitur. Ipsi philosophi, etiam illis libellis, quos de contemnenda gloria scribunt, nomen suum inscribunt : in eo ipso, in quo praedicationem nobilitatemque despiciunt, praedicari de se, ac se nominari volunt. Decimus quidem Brutus, summus ille vir et imperator, Attii, amicissimi sui, carminibus templorum ac monumentorum aditus exornavit suorum. Jam vero ille, qui cum Aetolis, Ennio comite, bellavit, Fulvius, non dubitavit Martis manubias Musis consecrare. Quare, in qua urbe imperatores, prope armati, poetarum nomen et Musarum delubra coluerunt, in ea non debent togati-judices a Musarum honore et a poetarum salute abhorrere.

Atque, ut id libentius faciatis, jam me vobis, judices, indicabo, et de meo quodam amore gloriae, nimis acri fortasse, verumtamen honesto, vobis confitebor. Nam, quas res nos in consulatu nostro vobiscum simul pro salute hujus urbis atque imperii, et pro vita civium, proque universa republica gessimus, attigit hic versibus atque inchoavit : quibus auditis, quod mihi magna res et jucunda visa est, hunc ad perficiendum hortatus sum. Nullam enim virtus aliam mercedem laborum periculorumque desiderat,



praeter hanc laudis et gloriae ; qua quidem detracta, iudices, quid est, quod in hoc tam exiguo vitae curriculo, et tam brevi, tantis nos in laboribus exerceamus? Certe, si nihil animus praesentiret in posterum, et si, quibus regionibus vitae spatium circumscriptum est, eisdem omnes cogitationes terminaret suas, nec tantis se laboribus frangeret, neque tot curis vigiliisque angeretur, neque toties de vita ipsa dimicaret. Nunc insidet quaedam in optimo quoque virtus, quae noctes et dies animum gloriae stimulis concitat, atque admonet non cum vitae tempore esse dimittendam commemorationem nominis nostri, sed cum omni posteritate adaequandam."

Then, tu inshur the best rezults. az sitizenz and filanthropists, it iz wel that we ever cep fresh in our mīndz the nobul dedz ev utherz, and that nobul dedz, dedz ev self sacrificis, dedz that brin wel tu our nebur and tu the res, ar the onli thinz that can giv mortalz wurthines az men, and inshur for them that respect that everi gud sitizen cuvets.

Hwil the nobul and gud acts ev eni persun tend tu awacen in the mīndz ev ol wel developt beinz, a respens ev similar efforts, perhaps the wurthi dedz ev wun'z ansestørz ar the most inspīrīn. Hens, tu pared tu children hwetever iz, or haz bin, cōmmendabul in thar ansestørz iz tu mee that effort hwich promisez most tu awacen in them that feuntin frēm hwich we hop tu flo the gretest amōunt ev happines tu our ofspringz.

Tu pared the wurthi acts ev wun'z ansestørz,



and tu cultivat a dispozishun tu emulet hwetever haz bin gud in wun'z parents, tu inspīr a dispozishun tu perpetuat ol that iz gud in wun'z famili-līn, and tu introdus and develop neu traits that prēmīs gud rezults tu thoz ev the futur, iz tu much neglected bī American parents. Tu tech a child that he iz ecspected tu be a wurthi beīn, becōz he iz an er tu famili wurth iz seldum dun in America; and tu tech a child that he iz ecspected tu be self-supportīn, and self-sacrifīsīn, and that hiz best enerjiz must be devoted tu the promoshun, net ev himself—net ev hiz purs—net ev hiz estat—net ev hiz cumfurt—but ev the wel ev hiz neburz and ev sosīeti at larj, becōz he iz an er tu famili character ev such hī wurth, iz olmost never dun. Hens, the dissolutnes, prēdigaliti, prēfligasi, vagransi and ruin ev meni ofspringz hu, under a better tūishun and a better parental dissiplin, wud net onli bring onur tu ther parents, wurth, respectabiliti and happines tu themselvz, but also advantagej tu the stat.

It iz tīm, then, that American parents turn ther mīndz tu ther famili histori, and inculcat ther children in the histori ev ther respectiv familiz, and tu trī tu awacen in ther ofspringz a dispozishun tu fester hwetever iz gud in ther blud, and tu ingraft, bī marrij and bī cultur,



hwetever can impruv the stec, mec the famili  
līn mor wurthi, and mor condysiv tu the welfar  
ev sostiēti.

Hwet the mōral status ev the members ev  
the human famili mē hav bin in the erliest  
tīmz, I cannot affirm. But, sertin it iz, that  
for a feū thēuzand yerz, a man haz nōt bin  
fōund hu iz withōut vīsez. Nōr iz it līcli that  
such a prēdijī wil ēccur veri sun. Indēd, at  
this tīm, the sum ev hiz virtuz and hiz vīsez  
constitut the mōral mezhur ev a man. In the  
sam individūal olwez egzist alēg with hiz vir-  
tuz, a gret meni vīsez. And, az men differ az  
tu the cīnd ev virtuz the pēzzes, so dū the dif-  
fer in the cīnd ev vīsez the hav. The virtuz  
ev wun man ar ev veri hī order, and hē iz ev  
veri gret valū tu hiz naburz; the virtuz ev  
anūther ar nōt so hī, and az a cōsēcwens, hē  
brīnz les tu the wēl ev hiz fello men: yet sum  
mīt bē wilīg tu sē that the tū men instanst ar  
ēcwelli virtus. So, the vīsez ev wun man mē  
bē ev veri grēv order, and az a cōsēcwens hē  
mē bē veri cōntaminētiŋ, or even pōizunus, tu  
ol hum hē mēts; anūther man hūz vīsez ar  
just az numerus, mē hav vīshus cwelitiz that  
ar les virulent, and accōrdīgli hiz acts in sosti-  
ēti wil bē les banful. Then, az sum virtuz ar  
hī and ennoblīŋ, sum vīsez ar lo, virulent and  
degradīŋ; and virtuz and vīsez, ev hwetever



grad the me be, or found in everi man. So, it happenz that the most virtus man iz net entireli frē frēm vīs, nor the most vishus man entireli destitut ev virtū. Hwen, then, we term a man virtus, we onli men that hiz virtuz ar conspicus and that in him virtus cwelitiz predōminet; and hwen we term a man vishus we men onli that, in him, vishus cwelitiz ar the most conspicus or that the out-number hiz virtuz.

Az a rul, hwar virtuz ev hī order ar found in a man, hiz vīsez, oltho the me be numerus, ar net veri virulent. And efentīnz in men ev gret meral wurth ther vīsez sem tu be onli wecnesez, and the hol tendensi ev the man semz tu be tu gudnes. Such iz the character that Goldsmith depicts, az the villej pastor, in "The Dezerted Villej:"

"E'en hiz felīnz lend tu virtū'z sīd."

And in retīng men, we must olwez distingwish betwen a wecnēs and a wicednes.

So cōmmon iz it that the cīnd ev virtuz found in an individul, suggest the cīnd ev vīsez that egzist in him that it haz bin affīrmd that vīs iz a cōrrelativ ev virtū, and that hwen we no the number and the cīnd ev virtuz that pezzes a man, we can, with rezunabul approcīmeshun, infer hiz vīsez; and that hwen we no hwet vīsez enī wun haz we luc, with rezunabul



ecspectashun, for sartin virtuz that nesesserili egzist az ther correlativez. And, az a statment ev the negativ tu a cwestyun that we asc ofen satisfiz us better, and iz inded mor elusidativ ev the cweri we sec, so the statment ev the vīsez that a man haz telz mor ev hiz gud cwel-itiz and hiz hī spirit, than cud eni panejiric ev hiz virtuz. So, in rītin a biegrafi, he hu refuzez, or neglects tu stat the salient vīsez ev hiz hero iz an unfathful wurcman, produsez a folti pictur, and cōselz frēm hiz rederz thoz veri thingz hwich alon can enabul them tu judj ev the merits ev the persun the sec tu no. Hens, I hav not neglected tu stat the vīsez insident tu the persunz I hav describd.

Ther iz no famili hwich ecstendz over even a feū jenerashunz without memberz ev bad reput, or at the lest, without memberz hu ar folti, and huz record iz not tu be admīrd for the virtuz it contenz. Ov thez tu, he hu historizez a famili must spec, and in duin so be fathful tu the facts in the cas.

Intenshunalli I hav cōfīnd this buc manli tu the descriphun ev that part ev the Larisun famili that haz desended frēm Jemz Larisun, hu settuld on the est bānc ev Stoni Bruc, in the tounship ev Hopwel, cōunti ev Merser and stat ev Neu Jerzi. For a number ev yerz, the Rev. Jorj H. Larisun, M. D., ev



Lambertvil, N. J., haz bin collectin material for a mor cōmprehensiv histori ev our focs. This wurc propozes tu embedi hwetever iz non ev ol the desendants ev Jēn Larisun, the Den, the projenitor ev ol the Larisunz in America. And he promizez tu publish this wurc az sun az it iz practical tu du so. Much ev the material that formz appendics A ev this volum he haz cīndli contributed.

The alfabet yuzd in printin this buc iz the sem az that yuzd in printin the “Jurnal ev American Orthoẽpi.” We hav adopted this alfabet becōz we belev it tu be better non than eni uther fonic alfabet, and mor jeneralli approved than eni uther. For the benefit ev thoz hu ar not familiar with it we her print—

A Tabul egzhibitin the Alfabet with ke-wurdz indicatin the sōund ascribd tu ech letter, and tīp-wurdz tu sho hōu the ke-wurdz luc hwen spelt fonici.

## LETTERZ.

## KE-WURDZ.

## WURDZ SPELT FONICLI.

a	arm, father;	arm, father.
a	add, fat;	ad, fat.
e	ale, fate;	el, fet.
b	barn, rob;	barn, reb.
c	call, colt;	cōl, colt.
ch	child, much;	chīld, much.
d	dale, sad;	del, sad.



e	end, met;	end, met.
ε	eve, mete;	εv, mēt.
f	fame, leaf;	fem, lēf.
g	go, gag;	go, gag.
h	hall, hat;	hōl, hat.
ī, ƒ	ice, fine;	īs, fīn.
i	in, fin;	in, fin.
j	jar, joke, gem;	jar, joc, jem.
l	left, bell;	left, bel.
m	make, arm;	mec, arm.
n	net, ten;	net, ten.
ŋ	link, uncle, sing;	liŋc, uncul, siŋ.
o	old, note;	old, not.
ø	odd, not, what;	ød, net, hwet.
ω	form, or, all;	fōrm, ōr, ōl.
p	pay, ape;	pē, ep.
r	rip, far, error;	rip, far, error.
s	same, cede;	sēm, sēd.
sh	shelf, flesh;	shelf, flesh.
t	tone, not;	ton, net.
th	thing, breath;	thiŋ, breth.
th	thine, with;	thīn, with.
u=oo	pull, put, foot;	pul, put, fut.
u=oo	rule, root, do;	rul, rut, du.
u	other, dove, up;	uŋther, duv, up.
u	cube, muse;	cub, muz.
v	vane, wave;	van, wav.
w	wet, web;	wet, web.
y	yawn, yet;	yōn, yet.



z	zone, maze;	zon, mēz.
zh	azure;	azhur.

## DIFTHΘGZ.

eu	feud.	eu	feud.
ew	new, dew.	eu	neu, dēu.
oi	oil, toy.	ei	oil, tēi.
ou	out, stout.	eu	out, stēut.

## THE OTHOR.

ACADEMI ΘV SIENS AND ART,  
 Ringos, N. J., Ogust 10th. 1888.







## THE LARISUN FAMILY.

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### CHAPTER I.

THE MEMBERZ OV MĪ GRANDFATHER'Z FAMILY  
AZ THE APPERD TU ME HWEN A CHILD.

Hwen about et yerz old, wun brīt Sunde mornin in the munth ov Me, mī parents preperd tu vizit mī “Grandadi” Larisun: Æ wez informd that Æ and mī sister Mari, tu yerz yunger than mīself, wer tu accompani them. The preject wez net over-plezin tu me, but bī Mari it wez held with loud eespreshunz ov delīt. Tu be egzhibited tu thoz fussi old focs, and tū be pamperd, carest, cist and stuf with swet-mets, wez a littul revoltin tu me, and Æ preferd tu sta at hom and hav a better tīm plain with the cats and dog. But, plezin or displezin, Æ had tu go—Muther had med the arranjments, and Æ neu the matter wez a fīstur—mor firm than eni lo ov the Medz or Pershianz. Accordinli Mariā Mac Manerz, a yun wuman hu had gron up in mī father'z famili, began tu dres me for the eccezhun. Ther iz no fotograf ov mī apperans hwil undergoin that ordeal, but it iz



net tu be douted that hwetever ev sulcines and ilfelin ꝥ dard tu sho, at that ej, stud out in bold relef. But Meria woz olwez cīnd and never lact for wit, and olwez overflood with yumur, and yuzualli manejd me (and the rest ev the children) just az she plezd. Accordinli in du tīm she had me wesht, comd and drest tu go. In her gud yumurd we she sed: “Nou that yu ar fīest, yu must luc in the glas tu se hou wel yu luc.” With this remarc she cōfrunted me with the glas. With mī apperans ꝥ woz sumhwet surprīzd mīself. For hīt ev forhed ꝥ woz never remarcabul; and in mī childhud mī hwīt, flacsen her grū olmost doun tu mī ībreuz. Hwen a littul in bad yumur, betwen scalp and ībreuz ther woz no vizibul clerd territori. And tu meac mī apperans wurs and tu meac me luc mor porcūpīn-lic, everi her ev mī hed grū tu its most distant end with out a wev or a curl—az stret in its cors az if it wer afred, or afēzd, ev its neburz and wer dētermind tu giv them ol the latitud the cud enjoi. In her attempt tu giv a littul gres tu mī her (breus, az she woz plezd tu col it) she attempted tu set that part ev it on the for part ev mī hed intū a “top-net”—accordin tu a fashun then in vog;—but, in spīt ev her brush and com, decsteriti and scil,—sop and pomatum, it wud net set up; rather, it wud poc doun, and



the nether endz projectin belo mī ībreūz, hun befor mī īz and over mī noz, lic a chaplet ev neuli dipt tallo candulz. The apperans ev this unsemlines, az ꝥ so it in the lucin glas, did net veri much ameliorat mī mud. This Mariā expected, and az sun az she so the freunz that wer olredi hideus, sumhwet intensifi, she gav vent tu her felinz in a gud harti laf, fellod bī an ejaculeshun: “Wel! yu’r a grasful imp tu go a vizitin; ꝥ’d lic tu hav yu alon with me; and, yur her curlz lic tallo candulz.”

ꝥ get but a glimps ev mī apperans—ꝥ did net poz tu tres the centur ev the imej ev mī fiziognomi, nor the relefs that fild the arec within it. Az this glimps flasht upen mī mīnd, mī her semd so clos tu mī hed, and mī scalp freund deun tu such ulterior limits, hwil mī slender nec protruded from mī sholderz about az far az a sulci bei cud get it, ꝥ thot ev the apperans ev the hed ev the old Muscovi drac—the tīrant ev the barn yard and ev the entīr poltri woc—huz thretenin mud hwen wacsin angri at the old ruster, the gander or the turci gobbler, with hum he olwez had a mornin fit, woz a veri slēc hed, and a veri freunin fas. Ferin that the sam similitud wud occur tu Mariā, ꝥ cwīeted deun az fast az posibul, and began tu egzhibit hwetever grasez ꝥ cud command under the sircumstansez. ꝥ



did not want her to tell me howet ꝥ luct līc, nor to pass enī more comments upon mī apperans. She woz not veri depli groundēd in Retic, after the manner ov Scul-men, but her aptitud in the yus ov Similiz, Metaforz and Hīperbolez, med her a terror to ol hu had wuns bin the subject ov her critisizum; and in that plīt ꝥ had bin more than wuns,—and had profited bī it tu. Inded, at that tīm, ther woz nuthīn els in the world, ecceptīn mī Muther'z strēn hand, that ꝥ so gratli ferd az Merīa'z critisizumz. A hwip cud onli cut scin dep; but her yumor-us but just critisizumz the sol illumined, disclozd hwet beiz wer not wunt to sē, and egzerted a moldīn influens.

Distīnctli ꝥ remember hēu oeward ꝥ felt in a vizitīn dres, fashund after the stīl then in vog for beiz,—hwīch cōsisted ov blu pants with a cwedrangulār fruntīn—fasend with flat fest bras buttunz, a wīd west-band set with a chaplet ov bras bel-buttunz, and a cupul ov bras bel-buttunz upon the outhīd ov the pant legz, at the bettum. A blu rōund-about cot, with its brōd west-band—just lēn enuf to over lap the west-band ov the trōuzerz (az the wer jeneralli cold, in thoz dez) with the west-band ov the trōuzerz to cōnnect bī menz ov the aforsed bras bel-buttunz,—tīt sleevz, with a bel-buttun on the anterior ov ech cuf,—ful, sewer premi-



nent sholderz, set, upon the most prominent  
 part, with tu or thre bras bel-buttunz;—clozd  
 in frunt bī menz ev a velvet border so thichi  
 set with bras bel-buttunz that the fingerz cud  
 hardli find rum tu maneuver hwen buttunin  
 the garment tugether,—overlapt at the top bī  
 a brød, sno-hwit, stifli starcht, linen collar,  
 that spred out until it olmost tucht the bel-but-  
 tunz that servd az epolets, and that hugd up so  
 hī and so clos around under the chin that the  
 bei carrid hiz hed sumhwet az a colt duz hwen  
 first subjected tu the Kimbal Jacobsen ren;—  
 hī lest shuz with brød solz that turnd up at  
 the to līc the yangi sled runner. If enithin els  
 cud hav bin az distestful tu me, I thanx heven  
 that I never had tu no hwet it woz. Tu et  
 puddin in such a dres az this woz a thinz tu be  
 depricated. And then the thot that we wil no  
 suner land at “Grandadi’z” than a haf duzen  
 wil gather round with seft, sicens, babi toc,  
 and līcli enuf we wil hav tu be cist bī the hol  
 heushold,—an ordeal that yuzd tu awacen in  
 me a dezīr tu be abul tu indulj in profaniti.  
 And then wil cum thoz cuciz and cecs, and  
 candiz, and penuts and a plet ev rīs-puddin,  
 az swet az huni and so stif that yu cud cut it  
 inta slīsez līc bred,—and a littul ev ol thez  
 thinz at lest I’l hav tu et;—just az if we hav  
 net enuf tu et at hom;—and just az if muther



duz net giv us hwet swet mets we ot tu hav. It iz an oful thiŋ tu be a smol bei and be tec-en tu “Grandadi’z” a vizitiŋ.

But anen we wer drest and redi tu be plest in the carrij. Cuverd wagenz at that tīm, wer feū and in a rural district rerli sen.—The vehicul tu be yuzd en this eccezhun woz modern and thot tu be fulli abrest ev the tīmz,—a forhweld riggiŋ panted red, with brīt yello strīps, dron bī wun hōrs—oltho en uther eccezhunz ꝥ hav sen tu hōrsez tu it. The acselz wer, ev cors, wuden, and larj enuf fōr barn bemz,—cuppuld bī a laŋ that, tu-de, we wud thiŋc a lod ev itself. The sprinz wer wuden,—ev the pattern so much in vog in thoz dez. The bedi, about seven fēt lōŋ, woz net strat,—but rather so bilt that the frem wurc—the bed pesez and the relinŋz—wer secshunz ev cōsen-tric parabolaz,—fild in with handsum panelinŋz, wel ornamented with brīt yello strīps. The setinŋ consisted ev a singul bench without cushun, with hī wuden bac, pancld and panted in cēpiŋ with the hīest art ev the carrij-bilderz ev thoz dez—set ner the middul ev the bedi, upen tu lōŋ curvd, rectangular wuden barz hwich wer stīld “set sprinz;”—the hol fōrmiŋ a veri substanshal and a veri ornamental tēpiŋ tu so stabul an undergeriŋ,—espeshalli hwen occupīd bī the paterfamilias and the



materfamilias ev wun ev the mor prolific and wel-tu-du familiz ev the broni armd, strong handed, sworthi fest agricultural clas ev Hunterdun Counti.

Upon the set, ev cors, father and muther sat. Upon the böttum ev the wagen bēdi, behind the set wēz arranjd a larj, thic, wulen blanget,—so folded that it med a veri nīs, thic, spunji carpet tu sit upon. Upon this blanget carpetin we wer plast, after the fashun ev arranjin children for an eescurshun in thoz dez. This wēz a gud cup for yunsterz, (and wun intū hwich the most ev the farmer urchinz lēnd tu get) the sīdz ev the wagenz bein yuzalli just hī enuf tu allēn the hed tu per abuv it,—and at the sam tīm tu mec the matter shur that the wud net spil out. Thus fiest, hwen the wagen wēz in rapid moshun, over ground sumhwet uneven, the littul wun'z hedz wud bebbul up and deun—neū in sīt, neū out ev sīt—so rapidli that wun a littul we ef wēz unabul tu tel hwether that part ev the cargo abaft the set, wer human or bovīn—cavz or children;—and if I ever fulli felt, fulli realizd mī cinship tu the bovīn famili ev the Fand ev the erth, it wēz hwen I wēz plast in that cup. Inded, sō closli acin tu the caf did I fel that I wōnted tu salūt everi wun that we met with a BLAT; and, but for the fer ev ef-



fendin futher and muther, and the cōsekwensez therfrōm, ꝥ wud hav med eni cazual spectator belev that ꝥ wez but a yunglin ov the speshez *Bos taurus*.

The iīd wez werisum;—sittin flat upen a parlōr carpet with the legz hōrizontal and the bedi vertical, duz wel enuf fōr a feu minits, but tu sit in this pestur, upen the bōttum ov a wagen, with wuden springz, muvin over a cōmmon rod at a rapid rat, iz a thin that mæs tīm go tardi; and unles wun haz an ōful respect fōr the ten cōmmandments, he wil thin ov meni thinz that ar no part ov pīeti—even if he utterz net a wurd.

But in du tīm, the carrij stōpt in frunt ov a larj Farm-hōus, and we wer saluted with: “Ther cumz Benni and Hanna An with the children”—(the cavz, thot ꝥ), and out ov the hōus hesend Grandmama, an ant, an uncul and an “old tīm-pēs” in the shap ov a ringculd-fast, cruced-bact, snarli-feturd, ī-snappin old wuman, that muvd cwic, spoc short and shod a temper that wez huni hwen the sīnz wer rīt, jinjer hwen thinz muvd ōrdinerili, but ceen pepper if yu stroct her the rōn we. Alēn with thez cam Grun, the “nigger,” and Carlo, the dōg. Grun wez a relic ov slaveri that yuzd tu egzist in N. J. He wez a larj, wel bilt negro, stud erect, and wez cōmandin in hiz apperans.



He woz then old—70 yerz ꝥ thing. He had bin manumited, yerz befor, and left hiz master tu see hiz fōrtun amon̄ stranjerz. But after an absens ev les than a yer he returnd tu hiz old hom ascin̄ hiz master (az he cold him) tu reinstat him in the famili agen. Grun, ev cors, cud never be reinstated az a slav, but with Andru Larisun he livd out hiz dez, and he send tu enjoi the thingz ev the Larisun estat az much az if he ond them ol, and woz the dispenser ev ol the gratuitiz that wer ever bestod. With Grun ol the relativz mad a “gret fus;” he woz never slited in the vizitin̄ sircul; and hwen the partin̄ seremoniz eccurd, Grun with that complasens peculyar tu wel-bred slavz—even after the had bin manumited, woz a personej hu cam last, (but, he olwez cam,) tu shee the hand and se: “Gud bī! And the harti pliansi, and the cordialiti ev hiz grasp awect in me a felin̄ for grandfather’z heushold and for the African res that ꝥ had not non until then and that wil be coeval with mī dez. At hiz deſh, the famili, and the frendz ev the famili wer cold together, and Grun woz berid with thoz seremoniz, and with that solemniti, that told me, and ol hu so, heu fathful a servant he had bin and heu hili the famili regarded him.

The crisp old wuman woz Nansi Van Zant, the muther ev blind Peter Van Zant, hu at mī



erliest recollectshun wəz an inmet əv the Purheus əv Delawar Təunship; and hu, upən ləv frəm the overseer əv the pur, yuzd tu vizit arəund amən hiz accwantansez, and sɪŋ sɔŋz fər the amuzment əv the yun, tu get tobacco, grɔg and such ʊðer thɪŋz əz hiz deprəvd stum-əc crəvd, ɔr hiz fansi dəzɪrd.

Nansi wəz rather a smol wuman—sumhwet biger than a pəund əv sop. In sum respects, shɛ luct rather mɔr lɪc a pɪnt mezhur fild tu overflowɪŋ wɪth penuts; in ʊðer respects, lɪc a stubbi, bunchi dɔl wɪth a chesnut-bur fər a hed. She had a sharp, shril, crēcɪŋ vɔɪs, and a littul sharp grə ɪ, hwɪch much rəmɪnded mɛ əv the sɛru end əv a gimlet, a pug noz that turnd up a littul at the end, and a məʊθ that shut in enɪ wɛ shɛ wɪstɪt ɪt tu bɛ.—Hwɛn shɛ felt pəuti, ɪt pucərd up tɪt, frəm ɔl cwɔrtərz, əz ɪf clozd wɪth a shɪr strɪŋ, lɪc the wurpəcets that elderli wɪmɛn yuzd tu carri. Hwɛn shɛ felt ɪl and wəz dɛtərɪnd tu dʌ hwet shɛ nəu wud displez the rest əv the həushold, ɪt clozd up flat, lɪc a clam shɛl; and in anserɪŋ a cwest-yun, hwɛn shɛ wəz in an ɪl yumʊr, ɪt wɛnt tu wɪth a snap, lɪc a stɛl trap.

Left tu herself, shɛ wɛnt ɔn əbout her wurc wɪth vərɪɪŋ mudz, hɪ ɔr lo, fast ɔr slo, səft ɔr ləʊd, bʌŋ ɔr slam, dʌʃ ɔr pɪtʃ,—notɪst ɔlwɛz bɪ the cats and the dɔg—hu ɔlwɛz cept ɔʊt əv



her we—even at fēdin tīm. She cud luc eni cīnd ev a luc but a gud luc. She yuzhualli luct a vinegar luc; but in this luc she cud put, at wil, solt or pepper, wurmwud or tanzi, aloz or bef's gol, or ol ev thez cōmbīnd. Wun frōun at Carlo, and hiz tel dropt az if slasht with a brōdsord. Wun luc at a cat, and he woz stund az if within the witherīn influens ev a clap ev thunder;—and he wud creuch and crol of az if hiz lif depended upōn the lones and slones ev hiz get. And hwen she, in her most plezant mudz, turnd tu luc at me, beneth the penetratīn influens ev her ī, I wilted līc a resentli transplanted cabbage plant beneth the witherīn raz ev the nunda sun.

Thez fenōmena wer the attendants ev her best cōduct. Hwen a littul provoct, a stōrm wud arīz, the natur ev hwīch woz az varius az the stōrmz ev the sezunz. Ofen, the stōrm wud be a nōrthester—cold—rani—and a pritti stedi blo; ofen a het south wind, terrific at tīmz, and at tīmz interrupted with dashez ev ran, or dish-wōter; sumtīmz a nōrthern blast with hel and sno—that child ol within her influens,—espeshalli the cats, dōg and chīcenz; sumtīmz onli a western brez, hwīch amid fēvurīn envīrōnz, mīt subsīd intū an after interval ev sunshīn, or sunshīn and shadoz; but, if the envīrōnz prēzented thīgz tu provoc, the brez



cwicli developept intw a sīclon, a hurrican or a tornado. Inded, it wēz cwīt possibul tu rez a storm in the cichen at eni tīm; and, if ther wēz much het wōter tu bē wurct with, or splasht about in her wurc, thoẓ hu neu her, stept jinjerli, and tu her, if the sed enifthin, tōct plezantli, lest alog with the gel the ranfōl wud bē scoldin.

No deut the wurcinz ev her stormz wer net so frecish az the abuv descripshun wud sem tu indicat. But, in thoẓ dez, I had net pad much attenshun tu the prinsipulz ev Fizical Jæografi, and wēz net apt in the discoveri ev the occult elements upen hwich windz depend. But uncul Andru wēz; or, at the lest, he neu hēu tu ecsīt her storm-berin elements. And hwen-ever he thoẓ thinz wer a littul tu seren; or, that thinz wer a littul tu monotonus, he redili indust a littul variēti bī sein the proper thin tu Nansi. Ofen, wun wurd wēz enuf tu rez a gel, tu wer shur tu bring a sīclon, thre wer enuf tu led tu a hurrican; and, if a secund parti happend tu put in a wurd, the windz wer shur tu wacs furius, and the er sulfurus; then litnin and thunder fellod and the cichen wēz swept with a tornado.

Nansi ended her dez in grandfather's heus,—at the ej ev nīnti, I thinç. Gud cwelitiz she must hav had; or els grandfather and



grandmuther must hav bin mor anjelic than humaniti jeneralli iz; for, the olwez treted her respectfulli and cīndli; and, in specij ev her, olwez med the impreshun (upen me at the lest) that she wēz wurthi.

Nansi wēz a cuzin tu mī grandfather. Orijinalli she wēz a Severnz, the dōter ev a bruther tu mī grandfather'z muther. Nansi, hwen cwit yun, had marrid a fello bī the nam ev Van Zant, hu had a gud del ev land and net a littul muni. Sum heu ther fōrtun fled frēm them, her huzband dīd, and ev cors she went tu liv with her cuzin Andru Larisun, hu sēmd tu be abul and wilīg tu provid fōr ol hiz unfortunet relativz that wer wurthi.

The uncul and ant that then fōrmd factorz ev the famili wer Andru Larisun Jr. and Meri An Fillips, hiz wīf. Uncul Andru wēz a larj man, had a hevi, gruf vōis, and wēz an ever-lastīg tōrment tu children,—a veri tērror tu me! He wēz clever enuf and gud enuf, if I had onli thot so. He olwez trīd tu be enter-tenīg, but hiz efforts tu enterten onli hītend mī mizeri,—becoz, betwen thoz thīgz hwīch he did that much plezd me and thoz thīgz that so cenli vecst me, ther wēz les than a breth. He ofen began a breth, apperentli with the inten-shun ev entertenīg and plezīg; and then, at eni junctur at hwīch an oppōrtuniti prēzented,



he wud turn the most enjoiabul moment intw a sezun ov the cēnest tōrment. Ov cors, the onli stēc ꝥ tue in him wēz tu wetch him tu sē hwēr he wēz so that ꝥ cud cēp awe frēm him.

Ant Meri wēz a wuman rather abuv the averēj sīz—fleshi, erect, cōmmandīn, plezant, mūtherli and pezzest ov ol ov thoz uther gud cwēlitiz that sho so wel in a wuman, and awacen in everi rīt mīnded persun (hwether chīld or adult) a fēlīn ov o and respect. Thru her sērēn ī, ꝥ so intw a sol that wēz wōrm, cō-peshus, uprīt and enderīn. Her ful, rōund fēs, ful chin and brōd mōuth inshurd mē that in her wer candōr, frāncnes, justis, onur, prudens and hwetever els that mīt bē rēcwīrd tu mēc her a most luvīn and induljēnt ant. And, er ꝥ had entīrli fotograft her, ꝥ fōund mī chīldish affecshunz had becūm adherent tu her; and durīn ol mī vizitīn ecsperiens, then and at subsecwēnt tīmz, mī affecshun fōr her grū onli mor ardent.

At this tīm, ther wēz in the famīli, a littul cuzīn, Jēn, the sun ov uncul Andru and ant Meri,—a plezant littul fello, and an enderīn plēmet hu livd but a fēu yerz.

Ov cors, bī this hol assembli wē had tu bē cist,—an oful ordēal fōr mē. Thāncs tu Merīa hu had wesht mē and drest mē, ꝥ had a gud bandana in mī pōcet; and ꝥ mēd yus ov it.



Hwen the cising ordeal woz ended I much wisht for sum *aqua ferventa cum sapo vulgaris*, but I woz tu bashful tu asc for it. In spīt ev ol I cud du,—in spīt ev the best yus I cud mac ev mī bandana, I thot, ol de, I cud fel and test the spit or slaver that cam with thoz cisez; and hwen I arrivd hom at evenin, the first thin I luct up woz a wesh-basin, sum worm woter and seft sop, and then I had a gud wesh;—and, yet, hwen I retīrd that nīt, I imajind I cud test or smel a littul ev the peculyar oder ev Grun and Nansi,—the both smoct tobacco.

Hwen the ordeal ev gretin woz over and the seremoniz peculyar tu such metinz wer ended we muvd toord the hous, assended the steps hwich led tu a larj eri piazza, furnisht with armd cherz, and past inta the sittin-ram. Our paraferna woz plast assīd properli, and we wer bad tu be seted. The ram in hwich we wer woz speshus, plezant and commodius. Upen the flor woz a carpet,—tu hwich the brum had bin wel plīd; the cherz wer net, clen and ezi, but net ecpensiv; upen a net tabul, cuverd with a brītli figurd oil-cloth, woz a pīl ev bucs and paperz; upen a stand wer tu lamps,—burnisht, and trimd—redi tu be lited at a moment's wornin; upen the wolz wer a feu picturz,—wun ev Jen. Washintun, another ev



Lafet, another ev Andru Jacobsun, and another—a siluet profil ev grandfather and grandmuther.

The wolz wer az hwīt az līm cud mēc them, and tu cēp the flīz frēm spētīn them, pendants ev hwīt paper artisticalli cut intū slits, and cōild intū festunz, hūn her and ther, frēm the selīn, tu serv az flī-rusts. Thez, in ther snōi hwītnes, az the swed tu and fro, or jīrated in the jentul brez that wēz muvin thru the rum, detracted net frēm the plezant apperans ev the hospitabul hōl.

The hōus stud the lōnger we est and west. This pozishun favurd a gud frē ventileshun thru open windoz, with hwich the rum wēz wel supplīd. But, tu ad tu the ventilatīn cepasiti, the rum wēz provided with oppozīn dorz, the wun en the north sīd ev the rum, the uther en the south sīd—hwich opend directli intū the yard. Thru thez open dorz the cul brez frēm beneth the hūj old trez with hwich the manshun wēz surrounded, past frēli and gev a freshnes and a līf-stirrin fors that wēz hīli valūd bī mī vēcst, fatēgd and heted littul bedi.

Tu littul cherz wer arranjd—wun upen the rīthand sīd ev the dor, en the north sīd ev the rum, the uther en the left, in such a we that the bacs ev the cherz wer toord the north wol.



In the rīthand cher sat mī littul sister; in the left Æ wəz plast. Thus fīst, the cul brəz that pled over mæ had an egzhilareatīg effect upen mī parcht bēdi, espeshalli upen the bac əv mī nec and hed; but it did bad wure with mī “brəus.” In spīt əv ɔl Æ cud du, the wind wud carri it fəsward; and over mī īz it huŋ, flirted, swuŋ ɔr hwīrld, accordin tu the strenth and jīreshun əv the brəz. Æ sun becam tremendous fīdjetī and ləŋd tu get awa frəm that draft; but ther the had plast mæ, and ther Æ neu Æ must stə,—if it blu ɔl the her əf əv mī hed.

ɔl tɔct əv the plezant brəz,—and tu ɔl it sɛmd veri gratful; but grandmuthər sertainli enjēid it amezīnli. In fact, she had fīst herself so that she cud. Her big, armd rēcīg-cher, (the onli cher, so far az Æ recollect, Æ ever so her ɔccupī), wəz plast about sentralli əv the current əv pasīg ɛr, and nɛr the frunt dɔr—with set fəsīg the nɔrth dɔr. This plast her fər tu the wind and gəv her the ful benefit əv the current.

It ɔlso plast her in the most favurabul pozīshun tu vɛu thoz littul imps, she wəz plezd tu ɔl her grandchildren, and gəv us just az gud a chāns tu vɛu her;—and in vɛuīg her, Æ yuzd wel mī tīm,—hwenevər Æ cud find a moment that she wəz net wetchīg mæ. But,



it sēmd tu mē an ej befor shē cwit scannin mē—and it sēmd tu mē that shē hardli luct at Meri at ol. Indēd, Meri did net ned much lucin at—in a glans wun cud sē that Meri wēz ol rīt. Shē wēz a wel-dispozēd, ful-fest, fat, littul girl, with rozi checs, ful, plezant, blu īz, ruddi lips and a grasful chin that mēd a cōuntenans az cherful, az plasid, and az rediant az thē mōrnin. And thēr shē sat—in her littul cher—az cōmplezent az if shē wer in Pardīs,—ētin thē cecs that had bin given her, in that cherful, satisfīd wē that never felz tu attract attenshun. But ꝥ—hwet tu dū with mīself and with mī tu handz ful ēv cecs ꝥ did net nō. ꝥ had herd ēv Purgatori—and ꝥ bēgan tu thing that if ꝥ cud chēnj mī prezent sitqeshun for an abod thēr ꝥ wud dū it. But a chēnj wēz net possibul—and tu ēt that cec—wel, perhaps it wer possibul, but tu dū it, wēz cōntrērī tu mī test and advers tu mī prinsi-pulz,—and so it wēz olmost a sertinti that it wud net bē dūn.

Grandmuther wēz a larj wuman. Shē wēz net toler than a wuman ēv thē averēj sīz, but shē wēz veri corpulent,—veri fat, az thē sē, and wēd about 218 pēundz. Thē rēcīn-cher that shē olwēz ēccupīd, wēz mēd espeshalli for her—larj, strēn and wīd,—with brōd arm-rests, a hī bac, and brōd, short rēcērz. This big



cher she completli fild,—arm-rests and ol. And, if the wether woz a littul worm, or if thingz wer a littul ecsītin, she cept it ever in moshun,—with a swin tu and fro, cwic and sharp—az wun wud in cwest ev a littul fresh er. This mornin the recin-cher woz swicht alon hardli az fast az yuzual—az the brez woz stren, she did net ned the moshun;—and then she woz gud-yumurdli veuin her grand-children—scannin everi inch ev them,—scrutinizin the minutest feturz,—trasin everi varie-shun in the lineaments, estimatin ther present and futur caliber, and thru them, lucin intu futurity.—And I woz az bizi fotografin her. I had tu du hwet I did in this we at pes melz, az it wer; becoz, hwen she woz lucin at me, with thoz larj, brit, bemin iz, I cud net luc at her—mī iz wud fol. But, hwen she luct at Meri, or woz attracted bī the rest ev the cumpani, or woz lucin after domestic responsibulz, I woz at it agen,—nor did I abandon the job til I had mī wurc complet.

Her fes woz shept sumhwet līc the old tīm frīin pan—nerli az larj, and cwīt az lustrus az that enshent yutensil hwen burnisht bī the industrius hand ev the old-tīm hous-wīf. After the fashun ev the de, she wor a bebbinet cap, with a fril net cwīt az brød az a man'z hand,—hwich az she swicht her recin-cher, woz ever



in moshun—flappin tu and fro—with the regulariti ev a clec-pendulum—flirtin awe the fliz and musceto, and edin, if net bringin, a fresh current ev er. Steshund in the current, az she wez this mornin, this brød fril had a dubul moshun—and sumtīmz mor. The swin ev her recin-cher institutēd the yuzqal tu and fro moshun; and then the brez, az it pled thru the dorwe, broc, hwet uthewiz wud be the regular flap, flip, flap, intu a semi-flap-flip-flap, with a ruslin, rattlin, wavlic muvment, lic that hwich iz ofen sen in pesez ev clothin hwen suspended from a drin lin : and, then wuns in a hwil hwen the brez gra stronger, this brød fril with its hwit las border, wud go bac with a snap, or a crac, and flutter in the wind lic a stremer from the for-mast, hwen plin in a brez. And, then, over this fril and las her lōj silveri gra herz pord in such profuzhun az tu giv a metallic luster tu the sen. And then az the brez abated, thez stragglin gra herz wud be lezhurli, but netli gatherd,—the cher stil switchin—and adjusted in a strand and coild behīnd ech er—tu awat the necst gel.

Her scin wez unyuzqalli hwit, with her and ther a frecul. Net a ringul cud be sen—so smuth and cherful wez her ceuntēnans. Her blu iz wer larj and lustrus, and notabli velubul. The muvd az bediz du that flot in a perfect,



transparent licwid, camli, cwīetli, grasfulli, serenli; and, fīst in her fiziēgnomi, wēz an er ov digniti, cōmpozur, luvīn-cīndnes, and mōral wurth rerli sen,—even in the venerabul grand-mutherz ov the olden tīmz.

Her chin wēz brōd, prēmīnent and strēn. Her fōred wēz brōd and hī—givīn her a cōmandīn apperans. Her chēcs wer brōd, hī, ful and smūth. Her noz wēz nēt veri prēmīnent—brōd and silveri, az the nozez ov ejed, fleshī focs ofen ar.

Her mōuth wēz larj and ecstended hōrīzen-talli acros her fas—hwīch mēd it luc larjēr than it realli wēz. The aggregat ov her feturz strēnli ecsprest cōmplesens, cōmpromīz, cher-fulnes, benevolens, forgivnes. The salient feturz wer her ful shīnīn fas, larj īz, and brōd mōuth. Grandfather yuzd tu tel a littul anecdot respectīn a cōmment upen the Wilsun famili (ov hwīch she wēz a member) that illuminats this pictur sumhwet: Wuns upen a tīm grandmuther wēz with him in Filadelfia. The stept at the Sīn ov the Barli Shēf, in Secōnd Strēt—a hotel at hwīch he frēcwentli so-jurnd hwen in the siti en biznes, and at hwīch he had thus becum wel accwented with the landlord—that wel nōn, and accōmplisht old jentulman the cold Marmaduc Watsun, hū, the yuzd tu se, becam accwented with and



rememberd ol the cuntri focs that stept at hiz hotel. Ov cors, upen enterin the heus, he introdust grandmuther tu the landlord and landledi, tuc hiz rum in the hotel, left her ther and proseded tu hiz biznes in the siti. Az grandfather woz so ofen ther and woz so wel acqwented with the host and hostes, durin hiz absens, Mr. and Mrs. Watsun had dun ther part, az occashun alleud, in entertenin grandmuther. Let in the evenin grandfather returnd tu the hotel, and az Watsun had a littul lezhur, the wer alon tugether for a hwil; and hwen the had toct over the current affarz ov the de and grandfather woz ficsin tu retir, and with candul in hand, woz startin for hiz rum, Watsun ejaculated: "Se her, Larisun, I hav bin tocin tu yur wif sum this evenin, and I find that she iz an ecellent tocer—haz bin areund sum—noz about thinz—and iz veri entertenin. Tel me! Didn't yu marri a Wilsun?" Grandfather, with hiz accustumd gud yumor, replid—"Yes; but hwil shud yu thinge that mi wif iz a Wilsun?" "Hwil, she lues lic them," woz the repli.—"Wel, hwet iz ther about the Wilsunz that iz so peculyar that yu tel wun ov them so redili?" asct grandfather. "Wel," replid Watsun, "the Wilsunz ar peculyar in this—the ol hav a veri larj i and



an oful mouth; the se everithin and the can tel ol about it."

The Wilsunz, so far az ð cud lern about them, wer gud enuf,—a cīnd ev gud-naturd, hevi-futed, big-bellid, puddin-luvīn, slouchi-go-ezi sōrt ev focs, hu thanct the Lōrd for ol the get, hu ever prad tu HIM tu send them plenti that iz gud tu et, and tu cep pes and cwīetud amon men, and tu deliver them from hard wurc; the espeshalli prad that HE wud giv them a plenti ev tīm tu slep and tu vizit ther neburz, espeshalli such az ferd sumptuousli everi dē.

Jen, hu gav us our grandmuther Larisun, woz dōutlesli, at the lest, an averēj ev the famili,—a pīus, prē-in-the-mōrnīn, giv-thancs-in-the-evenīn cīnd ev Prezbitērian, hu olwez red the Scripturz, and cept up famili devoshunz and obzervd the ten cōmmandments, (ev hwīch he *med frēcwent menshun*,) hwenever it woz an advantēj tu hiz biznes tu dū so;—just the cīnd ev timber, that woz thot, in thoz dez, tu bē first clas stuf for an elder in a Prezbitērian church. But, in riggīn out hiz ship for the vōiēj ev līf, he marrid wun Jenni Drēmer, the dōter ev a wel-tu-dū farmer hu livd upōn the sūthern slop ev Sandi Rij, and hu semz tu hav bin wel non therabōut, az the pōzzessur ev much land and ev nēt a fēu children.



We ar told that the term Smith (hwich menz wun hu forjez with the hammer) becam a man'z nam becoz the persun first so cold wez a wurcer ev metal; and that the term Wever wez first applid tu a persun becoz he wez a wever ev cloth, and the term Shepherd signifiz—"he that iz a tender ev the shepherd." So, deutles, the projenitor ev the Dremer famili wez namd fröm that cweliti that wez most conspicius in him and most distingwisht him fröm uther men.

Thoz sīenst in bredin tel us that the interfuzhun ev blud bī marrij haz a wonderful effect upen the ofspringz, that the dominant traits ev the muther ar most apperent in her sunz, and that her dōterz, if the bred, bī the lōz ev atavizm, tranzmit tu ther sunz the dominant characteristics ev ther sīrz. This prinsipul semz tu be wel egzemplifid in that part ev the Larisun famili, and in thoz Wilsunz hu drō blud fröm the vānz ev Jenni Dremer. Inded, I yuzd tu wunder hwet wez the matter with mīself; I thot I wez the cwerest combineshun, I ever met. I cud never get farther awec than tu be just desentli in a drem; and mudi, mojin, mun-lit in mī veuz, I wanderd alōg the path ev mī erli lif, "dremin dremz no mortal ever dard tu drem befor," strugglin tu get awec and intū the radians ev the sun that mī



cømpærz sænd tu enjei; but, in spīt ev ol Æ cud du, tu mē, it wud be mun-līt at nunde, and mī sœundest filosofi wud be onli a drem.

Æ did net no hwet wēz the cōz ev ol this. Æ thot perhaps it wēz sum dizez—sum elment that cud be recht bī medisīn. Hens, erli Æ turnd mī attenshun tu the helīg art. But, oltho Æ erli attend tu a creditabul nōlej ev the techīnz ev Esculapius, becam a fizishan credited with at lest az much seil az the averēj ev the craft, and hav had mīself for a peshent neu thez thirti yerz, Æ hav net yet bin æbul tu get it out ev mī blud. Yet Æ drem, and drem and drem,—oltho Æ du net slep mor than the rest ev men.

Letli, this ever tendensi tu drem cœsærnz mē les, espeshalli sins Æ hav lernd the cōz ev it. Sum tīm ago, hwīl lucīg over sum Bībul recordz respectīg mī ansestōrz en the Wilsun sīd, Æ discuverd the abuv nēmd facts. At wuns it dōnd upōn mē hwet had olwez bin the matter with mē—this mudi, mun-līt, melancōlic, mizerabul mīndednes, lucīg thru a hēz, az it wer, tu sē hwet uthērz affirm the sē clerli. Ov cors, it set mē tu thīncīg. And, Æ sun sō that ther iz no yus—hwet iz bōrn in a man wil be wurcīg in him and wurcīg out ev him, ol the dēz ev hīz līf.

But, this dremīg duz net effect everi wun ev



our cindred in the sem we. The ol drem tu be shur; but, sum drem about wun thin, uthertz, about uthér thinz. And so thér dremz led them,—ech hwithersoever he goz,—sum inta difficultiz, uthertz inta danjerz, but féu inta fortunz. In fact, so clos duz' this dreming shut doun upen sum ev our cin, that the fel tu tel héu much, and ev hwet cīnd, the ot tu drinc;—in secin a drinc, the ar az apt tu get the rēj sort ev stuf az the wud be if the lict it; and in the act ev drincin and dreming, hwich, at the lest amon our cin, ar so ofen inseperabul, sumhéu the drēuz depenz—or the ilidz fōl doun a littul, til the cannot se the mezhur the hav tēcen, and befor the cup iz remuved from the moueth the'v get tu much.

Notwithstanding she wēz haf Dremer, Grandmuther wēz a clever sol hu olwez wōnted everithin wel fed, and wel card fōr, and sēmd tu be ever fērful that her gēsts wud net et enuf; espeshalli did she sēm tu fēr that her grandchildren wud net et az much, at the lest, az the cud. Cumfurt wēz the ol important thin with her. And in her filosofi, cumfurt cam ev gud etin, gud drincin, and gud clothin.

Fōr pīeti she wēz wel non, and she wud tōc a dēl ev it rīt inta yu, in spīt ev yur indifferens, or eni attempts tu ēved her cwestyunz, or tu parri her statments. She wēz a member



ev the Prezbitarian Church at Meunteri, a fathful attendant az løj az her-corpulensi al-loud her tu travel, a jenerus supporter, and a sticler for the Caticizum. Her doctrin wöz, yu must go tu Church, yu must lern the Caticizum and yu must se yur prærz, or yu wil go tu the *Bad*.

Befor ð wöz ferli dun fotografin grand-muther, grandfather cam in fröm a strol over the feldz. Shacin the hand ev ech in thon turn he sed: "Gud mornin Hand," "Gud mornin Ben;" and befor incwiring the helth or the wel-far ev ether, he turnd toord the bac-dor, and stupin deun and graspin ech ev us bi the shol-der, and hoistin us cler ev our cherz tu alit ech wun upen a ne, az he seted himself in a cher that wöz in ezi rech, he sed: "And her ar the littul focs;—cum tu se grand-papa;—and heu du yu du?—and heu did yu lev Lusi?—and heu did yu lev Jørj?" And with thez ecs-preshunz, cam meni worm hugz and dubul the number ev enderin, ardent cisez—just such az cud cum onli fröm a fënd, jenerus, ardent, old grandfather. The told—everi wun ev them told—ther wöz menin in them—tu be felt and rememberd;—in them wer the enderin, insentiv pœuerz ev an ardent, strøj, philanthropist, ecs-presin hiz affecshun for hiz ef-sprin, awacenin in him the dezir tu be lie him,—affecshunet,



ardent, stron, bold and tru.—Ther woz menin in them, did I se? I! ther woz!—Ther woz menin in everithin that he sed or did,—net les in the act ov fendlin a child than in tranzactin the most important biznes—and it woz felt—olwez felt—az a vigorous, cler strem from a pur, stron fountain—that wud be nether stopt in its cors nor diverted from it onli bi deeth.

Cisez, after the ordineri manner ov cisin, woz abominabul tu me. But, grandfather'z cisez I cud ber,—oltho, az he sun lernt, I never invited them.

At that tim, grandfather woz no gret curiositi tu me. I had sen him ofen enuf befor. Inded, if he woz net at our hous, at the lest, wuns in tu wecs, we thot sumthin woz the matter,—or that he had “gen West for a drov.” If, upon a Sunda mornin (or upon eni uther da ov the wec) ther cam down the Sandi Rij rod, a man in a sulci with an iron-gre hors—at a gud, round tret—and turnd toord the river—that woz grandfather; and, befor the fact cud be carrid from our ple-ground in the dor-yard intu the hous tu muther, he had olwez med the second turn in the rod and woz cumin in the lan. And, er we had turnd wuns around, he woz up the hil, bi the ti-post—and, lie a bei dismountin hiz velesiped, he—old az he woz, with hiz grizzli lees flotin in the brez—



elited frəm hiz sulci—tīd hiz hōrs—and with grasful, nimbul, steps wēz trippin intū the hōus. No wun ev us got a chans tu tī grand-father'z hōrs—so cwic and deestrus wēz he in hiz wē—oltho he wēz wilin that wē shud help him unger old gra frəm the sulci.

Grandfather wēz a wel proporshund man. He wēz about 5 fēt and 10 inchez hī, and he wēd about 180 pēundz. Hiz port wēz erect; hiz step cwic, deestrus and grasful; the muvments ev hiz hed wer grasful, eespresiv, and cōmmandin; hiz vōis wēz pur, strēn and muzical; hiz spech, eufōnic, clēr, frē, ezi and vōlūbul.

He had sharp, penetratin, but plezant, licwid, gra-blū īz—set benēth strēn, hevi brēuz that wer muvd with everi emoshun. Hiz fōred wēz hī and brōd,—the anterior tabul ev the fruntal bon standin vertical, fulli thrē inchez; hiz chin wēz brōd and strēn; hiz chēc bonz wer hī and prēmīnent, and wel armd with mussul; the zigomatic arch wēz prēmīnent—a pecūlyariti ev the old Larisunz; hiz noz wēz prēmīnent, stret and ful frēm the fōred deun; hiz meuth wēz larj and hōrizontāl—az stret acros hiz fēs az if it had bin set ther bī a līn. Hiz sholderz wer nēt veri prēmīnent; hiz chest wēz ful, brōd and simmetric; hiz belli, ful, simmetric and strēn; hiz thīz, legz and fēt,



simmetric and ströŋ; hiz armz, for-armz and handz, ful, simmetric and ströŋ. If in eni particular hiz limz wönted in simmetri, the defects wer in hiz handz and fet. Thez, perhaps, wer a littul les than the shud be tu mec the simmetri complet. Yet hiz handz, tho smol, wer beutiful, even in hiz old dez. So wer hiz fet—the instep archin hī and the toz spreadin brödli—hwich gev gret elastisiti and gras tu ol the muvmnts ev hiz loer limz. The muvmnts ev hiz handz wer veri grasful wether at wure or yuzd merli in mecīn jesturz.

Grandfather wöz a trend man. He wöz trend for simmetric development—for helth, strength, gras and yusfulness;—and the perfecshun ev hiz fram, in no smol degre, wöz the rezult ev this trenīn,—ev the calisthenic ecser-sīzez tu hwich he had bin subjected. He cam ev a ras ev trend men. The older Larisunz wer ol trend men. The ol grū up under calisthenic dissīplin—wer ol simmetric and ströŋli developt; the neu no superiörz—in bedi or mīnd, and the acnolejd nun.

He wöz trend for the development ev bon, ev mussul, ev bran, ev lunz, ev dijestiv sistem—ev everi part that can mec the human form simmetric and ströŋ, and mec līf līvli and tru. Hens, he wöz trend tu runnīn and tu jumpīn; tu bëcsīn and tu dansīn; tu reslīn



and tu handlin hevi wets; tu swimmin and tu ridin horsez; tu climin and tu peizin the bedi hwil restin upen muvin bediz, az slac rops, swinin barz &c. &c.; tu mathematics;—arithmetic, buc-cepin, jeometri, menshureshun, survein, &c.; tu langwey—penmanship, grammar, elocushun, retoric, lojic, &c. In ol ov thez he woz trend bi hiz parents and bi such instructorz az cud be securd for him. Nor woz this trainin cōfīnd tu hiz youth;—he woz ever at it, even in hiz old dez;—he cept it up til he dīd. Az a cōsewens, the man hu met him met hiz mach in olmost enithin—not onli in athletics, but in lernin and literatur az wel. The lerned clerjiman upen theolejic points cōverst with him jinjerli; the fizishan mezhurd hiz wurdz hwen he toct with him; the loyer, hwen tocin tu him, referd tu the prinsipulz ov lo, az loyerz ar wont tu toc tu old barristerz; hwil the becsin master and the dansin master found in him wun redi tu mach ther best muvments; the bulli at reslin wun that wud yoc in with him in eni “holt” he mīt propoz; and the champion at runnin, wun that woz redi tu “fut it” with him in a ras short or lon.

In spech he woz redi. If an assembli woz tu be addrest, wether the eccezhun woz momentus or mirthful, he woz never embarrast and never feld tu edifi and plez. He olwez



had an opinyun, and woz olwez redi tu ecspres it, in cler, ters, lejical langweej. He woz entirli fre from dogmatizum,—but veri argumentativ. Dr. Jon Blen, hu woz a member ov the Legislatur ov Neu Jerzi from this counti at the sam tīm mī grandfather woz, yuzd tu se: “Andru Larisun woz the rediest, the clarest, and the most instructiv speker that ther woz in the legislativ bōdi, and he olwez commanded a respect commenshuret with hiz abiliti. He olwez spoc az if he had sumthin tu se—in a dignifid, cler, ters, lejical stīl—and hwen he had sed hwet he demd important, he cwit; and, if eni wunz oppozd hiz statments, he lisend attentivli tu huever fōllod him, and tu hwetever the sed. In ol the debets in hwich he pled a part, I never neu him tu be sarcastic; and I never neu him tu giv an inquendo.”

In politics, grandfather woz liberal and cōservativ. Oltho olwez pritti activ az a politishan, and ofen an offiser, he woz bī no menz a parti man. At a veri erli tīm, he woz a federalist. Afterwardz he becam a democrat. Then, az neu, cōrrupshun at the cōcus sumtīmz becam unberabul. On wun ov thez eccezhunz, (in 1836) he and Dr. Jon Blen becam candidats for the Assembli upen an anti-cōcus ticet. The ticet succeded, and durin ther term, hwīl at Trentun, the wer rum-



mets. Oltho the differd in ej bī meni yerz, yet the wer cōjenyal, and ever remand fast frendz—interchanjīg vizits and sentiments at short intervalz. From Dr. Blen I hav glend much that I no ev grandfather'z public lif. Doctor wez an admīrer ev Andru Larisun, and never tīrd ev tōcīg about him. It semd tu giv him ecscwizit delīt tu cōmment upōn hiz stern integriti, hiz unfend philanthropi, hiz redi spech, hiz ters argument, and hiz dantles curej. He yuzd tu tec espeshal delīt in descantiḡ ōn Andru'z pōuer and suces in prēzentiḡ Bilz tu the Assembli, and in discusiḡ the merits ev Bilz prēzented bī uthēr memberz. And cwīt az much delīt did he sho hwen narratiḡ the muvmēnts the jointli mad tu thwōrt sum dare plot led bī sum bes tricsterz ev the parti tu hwich the both belōḡd.

Az an Assembliman he servd hiz cōstituents and thēr interests veri satisfactorili. Ov hiz carer az an Assembliman I hav herd meni men spec tu hiz prez. In this capasiti he semd tu attract yuniversāl attēshun, and cōmmand the respect ev ol. Az a Lejislator, he wēz sertinli regarded a paragon. Hiz ābiliti az a debater, hiz redines ev spech, hiz ters, lejical stīl, hiz frāḡc, open manner, and hiz ernestnes her, if possibul, mor than elshwēr, cōspīrd tu mac him respected, enurd and luvd.



Az an offiser, he wəz dilijent, and wənted everi wun els tu bə. I remember wel, hwen cwīt smōl, herin him, in cōverseshun with sum pōlitishan, swar vehementli about a sartin fello hu wəz a member ov the Lejislatur hwen he wəz. It semz the fello wəz absent durin an evenin sesshun; the necst mōrnin the met; grandfather incwīrd the rezun ov hiz absens; the fello replīd: “O! ther wəz nuthin goin on that interested me.” It wəz grandfather’z opinyun that an Assembliman shud mæc himself interested in everithin that belōnd tu the Lejislatur. And an absens frōm a singul sesshun or a neglect tu inform wunz self respectin the merits ov eni Bil that wəz introdust wəz an impardonabul sin—a sin that nun but tricsterz and sceundrelz wud commit.

Nor wəz he les dilijent in matterz ov trust. Tu defolt, tu him, wəz Hel-dəzervin. I remember that I wuns herd him tel ov a littul tōc that wəz cwīt characteristic ov him. The matter stud thus: Ther wəz wun Jōn Gren,—noted fōr hiz pīeti, standin in the Methodist Church, and uprītnes—hu wəz garden fōr tu or thre ov hiz on grandchildren. The muni hwich had bin intrusted tu him, he lent on not ov hand, tu wun E. C., hu sun after becam bankrupt, and az a matter ov cors, Gren wəz līcli tu luz a part, or the hol ov the muni.



Over the matter he grevd much, and with veri meni he trīd tu advīz az tu hwet he had better du. Wun dē he met grandfather and began tu relet the matter tu him, and tu sec advīs ev him az tu hwet cors he had better pursu. Tu hiz incwīriz the old man replīd: “The muni iz lōst; E. C. haz nuthīn wurth lucīn after; yu can never get a sent ev it; yu had better cēp the matter out ev the lō, or yu wil luz mor; yu neu E. C. wēz a damd rascal, and yu ot net tu hav dun biznes with him. Biznes men had better cēp awei frēm such felloz and let the Devil hav them az sun az he wil tec them.”

In the old jentulman’z langweij, the man hu did net mec hiz prēmīs gud, or in eni we led planz tu deseiv, wēz a “damd rascal,” and shurli, in hiz judjment, wud suner or later becūm fuel for the Devil. Indēd, the Devil and Hel, in hiz sistem ev Filosofi, wer prēmīnent factorz. In fact, ꝥ yuzd tu thiŋe that he rejeist az much, if net a littul mor, that ther wēz a Hel and a Devil tu punish thoz hu get in it, az he did that ther wēz a Heven and a mersiful Gōd tu rul over thoz hu strov tu obe Him.

Hiz filosofi wēz net limited bī this līf; it delt with the Infinit and the Eternal; and it abounded in techīnz ev a shur reword for gud, and sertin and eternal punishment for evil. So far



az Æ no, he never med a public profeshun ov relijun; but Æ rarli, if ever, met a man huz lif tæmd with mor Cristyan virtuz;—even if he did swer.

Dr. Blen, hu wëz an effiser in the Dutch Rëförm'd Church, yuzd tu se: “Æ verili belev ther wëz mor pīeti in Andru Larisun’z swerin than ther iz in the prein ov the most ov the clerjimen. Æ never herd him swer unles the eccezhun wëz ecstraordinari, and then hiz ‘big wurdz’ semd tu me tu be the onli thin that cud du justis tu the ces.”

Hiz benevolens wëz far fæmd—and hiz hand and hiz purs wer ever redi tu ed such az wer wurthi. “Nou” wëz the tīm for him, in everi ces ov ned. “Tumerro” and “sumtīm” he semd tu despīz. In Cristyan duti he had sertinli tacen hiz cu from St. Jemz. Æ hav ofen herd the stori told, that wuns upen a tīm he had a nebur with hum he did net agre veri wel—in uther wurdz the wer “bad frendz.” The nebur wëz industrius and bī huc and bī cruc he had got a littul hom, and wëz strugglin tu rez hiz famili. Hwen the met, the did net spec, nor did the ecschenj lucs, nor did the ever spec ov ech uther unles compeld tu du so. Erli wun Sunda mornin in Februeri nebur A’z. hous wëz en fir, and amon the focs first gatherd at the fir wëz the “old man,” oltho he



lived much farther awa than sum ev the neburz. Nuthin cud be dun tu sav ether heus or gudz, so completli had the fir gotten the assendensi befor it woz discoverd. Hwen the fir woz discoverd, sum ev the children wer in bed, and tu escap the flamz, the cam out ev the heus with ther clothz in ther handz. A. himself had net tīm tu get en ol hiz sut. The bildin woz net inshurd, and A'z. les woz complet and ruinus. Hiz haf-clad famili stud around him, shiverin and wildli gezin at the fir. Sum ev the neburz began tu sho ther pity for ther unfortunet nebur, bī the yus ev pīus wurdz, and bī commendin A. and hiz famili tu the Father ev mersiz; utherz began tu senshur the man becōz he had net get hiz heus and its contents inshurd, and sed the wud net pity him if he went beggin. Utherz began tu wunder hwer A. and hiz famili wud find a temporeri hom.

Amun thoz tocīn wer wel-tu-du men huz homz wer les than a ston'z thro from the burnin bildin. "Men!" sed the old jentulman, "we must net parli az tu hwet shal becum ev A. and hiz destitut famili. A. and hiz famili can go hom with me; and we must bild this heus up for him; this pur unfortunet fello iz eur nebur, and hwen he had a heus he cud berli mec a livin for hiz wif and famili." Then unfurlin hiz old, lether pecet-buc and turnin tu



the man in distres, he plest sum bilz in hiz hand and sed: "A! her! tec this! It wil bī sum clothz for yu and yur distrest famili, and go up tu mī heus,—yu and yur famili, and Pelli wil get sum brecfast for yu, and mec yur hom with me until we can bild yu a neu heus."

Then turnig tu sum terful-īd naburz that stud gezin, he sed: "It wil cōst seven hundred dellarz tu bild this man a neu heus; I wil giv a hundred dellarz tu begin the wure with and mor if it iz recwīrd: hwet wil ech ev yu giv?"

Ther sēmd sum diffidens at first, and sum toct ev "tumerro;" utherz urjd it wēz net the de tu beg—it wēz Sunda. But, he urjd that it wēz the de for the heus tu burn, and for hiz nabur tu fol intū distres; and that it wēz the de for ol hu wisht tu dū so tu help alleviet this sufferin famili.

A paper he sun shept for a subscripshun list, heded it with hiz on subscripshun ev \$100.00, past it tu utherz, and befor the old bildin wēz entīrli cōsumd, ther wēz subscribd mor than enuf tu put up a neu bildin. He then sed: "Jentulmen! Remember that everi bed and everi yutensil in this man'z heus haz bin cōsumd bī the flamz, and he can net cēp heus until he haz an outfit; let us provid it for him." Bī that tīm the centejun had thuroli



permeated the air—ol cot the epidemic,—ol wanted tu giv;—and er Pelli Larisun had tīm tu prepar breckfast for the unfortunet famili, provizhun had bin med for a neu hōus and neu furnitur.

Andru Larisun did not ecspect men tu be perfect. In ratin a man he suner so hiz virtuz than hiz vīsez; and he much preferd tu pared a man'z gud cwelitiz than hiz bad wunz. He abhord the man hu cōseld hiz folts and med ecstravagant demēstreshunz ev gudnes, or clamd perfecshun. He yuzd tu se: “Bewer ev the man hu haz no vīsez.”

Such wēz Andru Larisun. If a wurthi man wēz nēdi, hwether friend or fo, he found in him support. Nor wēz the menest beggar slīd. The most abject found fud and shelter at hiz hōus. But az lōg az the wer with him the must act enurabul. If the did not, the cōsēcwensez wer sever. Illustratin this fetur, I hav herd him tel, and I hav herd Escwīr Wilsun tel, a littul stori wurth reletin. Hwīl the hwippin-post wēz yet in vog in Neu Jerzi, a beggar cold at hiz dor—ascin for a pēs ev bred and permishun tu slep in the barn. The famili had not yet had supper; so the beggar wēz invīted in and told tu wet a fēu minits until supper wēz redi and then sup with them. He cam in, cōverst til supper wēz redi, et supper,



and after supper, wəz assind a bed in the cichen. The bed consisted, in part ev a larj sac ev duc-fetherz. In the mornin hwen thoz hu wer the erliest aroz, the so that the beggar wəz gen. Hwen grandmuther aroz she discoverd that the bag ev duc-fetherz wəz also gen, and she stated the fact tu Andru, az she cold him. At wuns he wəz egzasperated. He had fed him and entertend him better than he had asct tu be. And then tu ariz in the nīt, stel a part ev hiz bed and set out wəz a littul mor than Nōrs blud cud ber. Accordinli he proseded tu the barn at hwich mī father wəz fedin the hōrsez: upen enterin the barn he sed: “Ben! put the saddul on mī hōrs;—that beggar, the damd rascal, haz stolen a bag ev fetherz and I’l hav tu hunt him up.”

It wəz Sunda and pepul wer net astir yet. A scif ev sno had fōlen durin the evenin; so tu trac him wəz net difficult. Apparentli the beggar had set out, for Hopwel. Beyend Rectoun the “old man” overtue him with the sac ev fetherz on hiz bac. Az he rod bi the sīd ev the beggar he addrest him: “Gud mornin, Sir! Yu must hav started erli this mornin! “Net veri erli” the beggar respond-  
ed.

“Wel, yu started befor I did, and I thot I started erli,” sed the old man.



"Started befor yu did!" sed the beggar.

"Yes, yu started befor I wəz up," sed the old man, "and yu hav tacen a part əv yur bed with yu, I sɛ."

Tu this the beggar med no repli. Therupən the old man sed: "Hwar did yu get thoz fetherz?"

Tu this cwestyun the beggar gev sum unsatisfactori anser, hwerupən the old man sed: "Yu stol thoz fetherz frəm mī heus, yu damd rascal; yu sted a part əv the nīt at mī heus, then stol thez fetherz and started əf."

Herupən the beggar sɛnd a littul cənfuzd and began tu fies tu thro the bag əv fetherz and tec tu the feldz. But the old man sharplī sed: "Don't yu run yu rascal; I can run faster than yu can. Tec up that bag əv fetherz agen and march aləŋ with mɛ, bac the wɛ yu cam; I mən tu tec yu tu the hwippin-post."

The langweĵ wəz so imperativ, and hiz chans fər escep so pur that the beggar tue up the fetherz and toted them aləŋ. Hwen the arrivd at Rəctəun, the old man cəld upən Escwīr Wilsun, and ɔbtənd a warrant fər the arrest əv the beggar; the old man himself wəz, at that tīm, a Cunstabul. So the thīŋ wəz fīest tu march the beggar aləŋ, ɔr tu cɛp him til Munde and then tec him tu the ĵel at Flemīŋ-



tun. The beggar much disliet tu be "liet" at the hwhippin-post—he had bin ther and neu the moshunz. So the old man, tu mac the biznes az shørt and az satisfactori az possibul, sed: "Mæbe yu wud rather be hwipt her!"—

Tu this the beggar replid: "Æ wud!"

"Wel then! høu meni lashez shal Æ giv yu? for such an øffens, thirti nīn iz the mezhur at Flemingtun."

"Wel! giv me thirti nīn her!"

"Her, 'Scwīr!" sed the Cunstabul, "hold mī hors til Æ lic the damd rascal and we wil let him go."

The beggar dru hiz cot, the cunstabul plid the hwhip thirti nīn tīmz and the dismiss him.

Escwīr Wilsun yuzd tu laf about the matter hartili. He yuzd tu se the prosedingz wer net cwīt regular, but it wēz a gud jøb, and that we øv duīn it fred the cøunti øv a del øv ecspens.

Hiz peculyar dispozishun in cæsez øv trīflīn anneiansez iz shon bī anuther littul insident hwich Æ beg permishun tu brīn in az an episod.

In the sprīg øv 1845, father wēz preperīn tu bild the høus øn the farm øn hwich mī bruther Jøn nøu livz. Az grandfather, for meni yerz, had bin a merchant, bilder &c., &c., father cønsulted him much befor, ør at the tīm,



ev mecin the purchasz ev such thinz az bild-  
 erz ned. Tu purchas the hardwer, the met at  
 the stor ev wun Mes Eli, in Lambertvil.  
 Both rod horsez; both tid ther horsez ner the  
 stor. Grandfather, ev cors, rod old Gre—a  
 beutiful hors ev the Jim Crac stec,—ev wurd-  
 wid fam; father rod a littul be mer, ev the  
 Tormentor stec, az flet and az lon-winded az  
 Barbz ever ar. Az the wer pasin intw the  
 stor, the notist a larj, stron, activ Frishman  
 curiusli scannin the horsez. Az both horsez  
 had a histori, and az old Gre woz so famus  
 for hiz beuti and hiz abiliti az a rodster, nuthin  
 strenj woz thot that the Frishman criticalli  
 notist the horsez. But the Frishman woz a  
 horsman and a hors thef—wun ev thoz derin  
 felloz hu wud stel yur hors hwen yu so him  
 du it. He had, in sum we, herd ev old Gre—  
 that ther woz no hors that cud catch him on  
 the rod; but, I suppoz, that he had net bin  
 told that old Gre did hiz best wure onli hwen  
 driven bi hiz master, and that in the handz ev  
 a strenjer he woz a cwer hors tu handul, and  
 that it tue a gud horsman tu manej him at ol.

Hwen the wer pritti wel engejd in egzamin-  
 in lecs, hinjez, nalz &c., &c., a bei cam runnin  
 intw the stor sheutin: “Mr. Larisun! A  
 man iz runnin awe with yur hors.”

Ol hesend tu the dor; and shur enuf, the



Frishman wëz upen old Gre, macin him go az best he cud. Father mounted hiz on hors, and set out at ful sped. The Frishman, ev cors, wonted tu cros the Delawar, at the bridj and get inta Pensilvania. Old Gre, az he wëz net under the manejment ev hiz master, intended tu go hom. The rod that the Frishman wisht tu fello wëz stret tu the bridj that eestended over the river that dividz the tu Stats, but it wëz crest bī a rod that led tu old Gre'z master'z farm. Hwen old Gre nerd this cros-rod, the Frishman havin adjusted hiz bedi for the stret rod, wëz spurrin him up until the hors wëz dwin fast wure. But, at the cornerz, the hors turnd cwicli tu tec the homward rod, hwil the Frishman went stret on—until he landed en hiz handz and nez, in the rod.

Old Gre, nou rīderles, cam deun tu a mōdet tret, much az if nuthin had happend. Father rod alēg bī the sīd ev him, ran hiz arm thru the ran, turnd him in the rod and led him bac tu the stor.—The Frishman, just then, wëz no hwer tu be sen.

But, hwen the wer agen depli engejd, sum wun cam runnin inta the stor shēutin: "That man iz runnin awe with that hors agen." Another ches wëz instituted bī mī father, rezultin in the capturin ev both hors and rīder—



hu wer bröt bac tu the stor. Upon ther arriv-  
al, grandfather sternli sed tu the merchant:  
“Mes, hav yu a rohīd in yur stor?” “A  
plenti ev them” wēz Eli’z replī. “Let me hav  
wun, I wōnt tu lie this damd rascal,” sed the  
old man.

The rohīd wēz bröt, and az the old man ad-  
vanst toord the Frishman, the Frishman began  
tu “sho fīt;” and began tu drō ef hiz cot.  
But, bī the tīm the cot wēz dēun far enuf tu  
lev the sholderz ber, the old man wēz ner enuf  
tu plī the lash, everi stroc ev hwich wēz fēllod  
bī blud. Hwen he had got wun arm entīrli  
out ev the slev, the Frishman sō hiz plīt wēz  
ridiculus az wel az penful, and, startin ef en a  
haf tret, trīd tu replas hiz cot; but, sumheu,  
he becam entanguld in the arm-holz, and cud  
net get it en agen. So, amid the shēuts and  
lafter ev the crōud that had gatherd, the Frish-  
man and the old man, both en a haf run, went  
up the stret, the Frishman strugglin tu get hiz  
cot en, the old man tu plī the lash mor cenli.

Hwen the old man cem bac tu the stor, Eli  
sed tu him: “Andru! Ar yu net afred he  
wil put the lō en yu?” Andru replīd: “No!  
net a bit; yu’l never sē the damd rascal around  
her agen.”

And the did net sē him agen. But the herd  
ev him,—both respectin the hwippin and re-



spectin hors-stelin. That evenin he cold upen a Fizishan in Trentun, 16 milz awe, for a prescripshun for hiz sor bac. Upen egzaminin hiz bac, the Fizishan sed: "Yur bac, lucs az it wud, if yu had bin hwipt at the hwippin-post; hav yu bin ther?" "No," replid the Padi; "but me ces iz much loic it wud be if I had bin ther. I woz at Lambertvil this mornin; and for a treiflin offens an euld, greheded divil, fel foul ev me hwil I woz treiin tu get ef me cot tu becs him; and hwen I had dron me cot a littul we he began upen me sholderz and over me armz with a bit ev a ro-hid, du yu se? And the euld divil, handuld the hwip so smartli that he did me ol this injuri befor I cud get out ev hiz we; I niver so a man handul the lash so desintli, in ol me leif."

Tu this the Dector replid: "He had no rit tu hwip yu lic this. Hwi did yu net turn en the old fello?"

"Ash! and that it iz hwet I woz duin hwen he woz betin ev me; a tthriin tu get ef me cot tu giv meself mor fredum;—and I'l be betherd if I didn't get tanguld in me cot sleavz, and the streips cam en me bar sholderz so hard and so fast hwil I woz strugglin with me cot, that I thot if I cud onli get from under hiz dthreppin-z nou, he wud never catch me ther agen."

About a wec later the Frishman rod a hors



from a stabul in Trentun, and the hors wəz never found;—oltho the Irishman sun cam bac.

This sed Mes Eli wəz nər the sem ej with grandfather. The wer old accwantansez and wer olmost machez, at the lest in athletics. Hwen both wer mor than eti yerz old, the ran a fut-res in wun ev the strets ev Lambertvil. Hwich cam ət victor, ꝥ du net no; but it haz olwez bin currentli told that the ran lie beiz, that both med gud tīm, and an abundans ev sport for an admīrin crəud. ꝥ hav herd grandfather spec ev the res with prīd; olso, ꝥ hav herd him se that hwen the res with Eli wəz dun, he ɔfferd tu bet a hundred dɔllarz that he cud ɔutrun, for 150 yardz, eni man ev seventi yerz ɔr upwardz, in the Stat.

Grandfather wəz net fənder ev fut-resin than he wəz ev dansin. He wəz olwez redi for a dans. And at dansin he wəz az apt az he wəz at resin. ꝥ stil met old focs hu clem cinship with me becɔz the had sen mī grandfather dans. At the prezent, the number ev pepul hu yuzd tu se him dans iz smol. But, twenti fiv yerz ago, hwen ꝥ settuld at this ples in the practis ev medisin, the number wəz larj. At that tīm, if ꝥ chanst tu be introdyst tu a stranjer, hu ranjd from middul lif tu old ej, no differens hwar he livd, it sɛmd tu me,



that wun thin invariabli fellod. It woz this: "Ar yu a desendant ev Andru Larisun the drover?" Tu mī anser that I am a desendant ev him, I olwez neu that I wud her the trit, old statment: "Wel! I've sen him dans meni a tim." And tu this I hav ofen herd the addishunal remarc: "He woz the most gresful danser that ever 'stept' on a flor."

I no sumthin ev hiz abiliti tu dans, in hiz old dez. At hiz on heus woz a weddin hwen he woz about 84 yertz old. I, and perhaps ol hiz grandchildren, and sum ev hiz gret grandchildren, wer gests. Demini Teunz ev the Prezbiterian Church at Meunteri proneunst the marrij seremoni ev Wilyam Celli and Emma Prol.\* Hwen supper woz ended, befor the Demini had left, grandfather propozd a dans and invited the Demini tu "tec a step" with him. The Demini declind tecin a "step" with him az he thot it woz hardli in cepin with a Demini'z voceshun tu tec part in a public dans; but he sed: "Mr. Larisun! I wud be plezd tu se yu and the rest ev the beiz indulj in a cwiet dans."

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\* Emma Prol woz a nes ev Ant Mari and Ungul Andru Larisun. She grū up intū wumanhud in grandfather'z famili, and woz gratli estemd bī him and bī ol hu neu her. Accordigli, hwen she marrid, the med a first clas weddin parti and the heus woz fild with gests—and ther woz a merri tim ther, and the merriest ev ol woz old grandfather.



Tu this, grandfather, with hiz wunted cwicnes, replid: "Yu shal se it,—cum beiz and girlz; we wil sho the Dømini that we no heu tu dans. Stric up the muzic."

In an instant he had pict hiz set øv et, the muzic struc up, and the dans went øn—tu the gret delit øv øl—espeshalli tu the Dømini and hiz wif. Bī the tīm the hīlariti attendin this first "set" began tu subsīd, the Dømini, hu in erli lif, he sed, had bin veri fend øv dansin, sed tu me and Lambert Serjent (Løyer Serjent øv Lambertvil) hu stud tugether nør bī him: "That old man iz az grasful a danser az I hav ever sen øn the flor; and, tunit, he stept better than eni uthør persun in the set."

At the Dømini'z remarc I wøz a littul mørtifid. For, I wøz wun øv the øt hu wer upøn the flor; and hwil at collej, I had ølwøz bin redi tu mach eni fello, øv eni øj, hu wud ventur tu dans with me. And then tu bē "shaded" bī mī grandfather 84 yerz old, wøz a littul unexpected. But, in an instant ør tu, I recuverd enuf tu drøl øut amid the ha-haz øv øl hu sò mī situeshun: "Yes! he dansez pritti wel."

Another set ør tu had ambuld over the flor hwen grandfather propozd tu hav a "set" in hwich for jenereshunz øv the Larisun famili



wer reprezented. Accordinli, himself, hiz sun, Jøn W. Larisun, wun ev Jøn W. Larisun'z grandsunz and mīself, with hwet lediz ꝥ hav forgotten, went upen the flor tu du our best—at the lest, ꝥ did. But the Demini stuc tu it, that the old man woz the best “stepper” that went upen the flor.

In hiz de, dansin woz a cōmmon amuzment; and tu be an accōmplisht danser woz wurth hwīl. Hiz ecstensiv biznes led him intu an accwantans with veri meni, in varius parts ev the cuntri, and hiz accōmplishments led him intu the accwantans ev veri meni mor. Hwerever he woz, if dansin woz in order, he woz shur tu be invīted tu “tec a step;” and if he woz at a public hous, at hwich a fiddel woz screchin, no matter az tu the sparsnes ev focs, nor ther dispozishun tu dans, with sum ev them he wud be upen the flor. Tu illustret this tret ev character, a stori that Dector Blen yuzd tu tel, iz in point.—Dr. Blen livd at Per-rivil, or az it yuzd tu be cōld “The Hicori Tavern,” in the northern part ev the cōunti ev Hunterdun. Everi yer, in slein-tīm, grandfather yuzd tu vizit him; and ev cors, at the Tavern, grandfather wud hav a dans. Wuns upen a tīm, hwen he arrivd at the Tavern, the fiddel woz screchin, but ther wer nun dansin, and ther semd tu be nun ther that wer dispozd



tu dans;—ol sēmd tu bē men—ev the “cled-hepper sort. The old man luct around incwizitivli az hē held Blen bī the hand, and sed: “Hēu iz this Dōctor?—gud slein and gud fiddlin and no dansin!—Ar ther no lediz about?—I must hav a dans.”

Blen replid: “The landlord’s wif and dōterz, I ges, ar sumhwer about.”

Therupen the old man past intū the parlōr, (hwich wēz wumanles); frēm that ples intū the cichen, in hwich the landledi wēz prēperin dinner, and her tu dōterz wer spinnin flacs. The had ol sēn Andru Larisun ēfen enuf, and had sēn him dans, and at wuns gest hiz errand. Hē saluted them: “Gud mōrnin lediz: Don’t yu her that fiddel? Such muzic and such slein and yu bizi in the cichen! Cum! Let us hav a dans.”

So sein, hē plast hiz arm around the wast ev the dōter nērest tu him, lifted her upen her fēt, carrid her acros the rum tu the hwel with hwich the uther dōter wēz spinnin, tuc her in hiz uther arm and prosēded intū the rum in hwich the fiddler wēz. Az hē enterd, with hiz girlz strugglin tu get awe frēm him, or tu mēc sum ecsplaneshun tu him, hē sed: “Her Blen! I hav brōt yu a partner! Fiddler, giv us sumthin livli nēu;—I must hav a littul dans befor I hav mī dinner.”



Blen declind tu tee wun ev hiz girlz az a partner. Az he wez a ner nebur and an intimet accwantans, he neu a fact in the ces that compeld him tu du so. The girlz had letli med a profeshun ev relijun and had just bin baptizd intu the church. But ev this fact he had no chans tu tel grandfather. Az he refuzd, grandfather graspin ech ledi firmli bi the arm, the wun en hiz rit, the uther en hiz left, sed: "Wel, I wil dans with both lediz miself! Stric up that muzic."

The muzic struc up, and with it the old man'z fet cept pes alon for an instant, and then the girlz, ether forgetful ev ther church vœuz, or els overcum bi the swasivnes ev the muzic and ev the old man, "set tu" in a dans that med the hous livli. The landlord and landledi, with the gests, luct en in delit.

Blen yuzd tu se: "In a bol-rum, I never so a mor charmin spectacul! Thoz tu yun lediz, ecscwizit danserz, in the blum ev yuth—fre from the furbeloz ev dres that so much detract from the ledi danser—artlesli attird and az fresh az rozez in a Me mornin, trippin it with a wil—wun ech sid ev that gre herd old man huz form wez perfecshun and huz muvment wez the perfecshun ev art, med a spectacul that transended everithin I hav ever sen, or enithin I hav red ev."



During the dans, vizitorz creuded intw the bol-rum until it got pritti wel fild up,—tu se, az the sed, “Andru dans.”

But the old man wēz net satisfid with wun “set.” Hwīl the fiddler wēz thrumīn and cēīn hiz stringz, Andru wēz propozīn tu the girlz that the dans with him a sertin favorit old tīm “step,” that recwīrd accomplišht fet tu perform. The bargīn wēz sun med. The muzic started, the trīo fēllod with a nimbulnes, grās and zest that cōmmanded respect and held the spectatorz olmost brethles.

Hwen the dans wēz over, claspīn the landladi bī the hand he sed: “Yur dōterz ar ecellent danserz; ꝥ ecspect the hav lernd sum ev it frēm yu.”

Tu this the landladi replīd: “But, yu ot net tu hav dun so.”

“Ot net tu hav dun hwet?” sed grandfather.

“Yu ot net tu hav tecen mī dōterz en the flor tu dans,” sed she.

“Hwī net?” sed he.

“Hwī, yu no that the hav both just bin tecen intw church; and yu no hwet a tōc it wil mac, don’t yu?” sed she.

“Sha!” sed he; “that didn’t hurt them; it never hurts eni church member tu dans; it duz them ‘gud.’”



Hiz movments upon the flor wer maret with gret leviti, and gret nimbulnes. For a man ev hiz wet, he med the lest possibul shecin or jarrin ev the flor. It woz hiz custum, at the lest in hiz old dez, if dansin with men, az the set broc and the wer levin the flor, tu jump up, and stric hiz fet tugether thre timz befor he alited upon the flor. This he did hwen he tue part in the dans at the abuv nemd weddin, and old az he woz, the report ev the thre strics wer veri distinct, and hiz alitment upon the flor med almost az littul noiz az the alitment ev a cat hwen jumpin from a cher tu the flor.

Andru Larisun woz veri sensitiv. He woz veri carful net tu offend. And, an offens, or an insult, offerd tu him, he never alleud tu pas unnotist. The persun hu dard tu insult him, woz at wuns invited tu settul the matter. This brot him inta meni a fit. Oltho I hav gud rezun tu belev he did net lie tu fit, he woz net a coward, and he wud net yeld an inch tu prevent a combat. I hav herd old men tel that the had sen him in mor than wun fit—and had never sen him macht. Yuzqalli, the sed, he med ewic wurc ev it;—efen he gev but a singul blo. The sed he yuzqalli hit hwar he wisht, and az he wisht; and hiz combatant rerli hit him, so deestrus woz he az a becser.

But, he woz sumtimz hit; and scarz he had;



and he wəz nət diffident in shoīŋ them. Nør wəz he diffident in tōcīŋ aboūt the fīts he had bin in, nør did he spēc slītigli øv thoz hum he had fət. ꝥ wuns herd him sē that he had never struc at a man tu fēl him, without necīŋ him dōun. ꝥ ølso herd him sē that he wəz never nēcť dōun. ꝥ ølso herd him sē that in a fīt, he had az much fēth in hiz fēt, az he had in hiz fists;—that he cud put the to øv hiz but, with unerīŋ sertinti, agenst a man'z stumac ør under hiz chin, with a fors that never fēld tu end the fīt; and in this wē, it iz sed, in a fēu casez, he ended the fītiŋ capasiti øv hiz øpponent forever.

Wuns he shu mē a larj scar, a littul belo hiz arm-pit. It wəz effected bī a man'z tēth. Lafīgli he gav mē the histori øv it hwīch wəz sumhwet līc this: Sum tuf, wīthi, cwørrelsum fello øffended him før the purpus øv institutiŋ a fīt. The fello had bin intū several scwēb-bulz, and had, ech tīm, cum øf first best. Hē wəz tuf and cud stand a nēc-dōun without serius rezulťs; and, hwen dōun, cun līc, if he cud get hold øv hiz cōmbatant, he did hiz best fītiŋ. Grandfather considerd him no mach, and suppozđ that a feliŋ blo wəz øl that wəz rēcwīrd. Hwen struc, the fello went dōun ezi; but, sumhēu the fello manejd tu get hold øv him and tu brīŋ him dōun tu. The tric øv



the fello wəz tu turn hiz əpponent under, and then go fər the īz.

But, hiz efforts tu turn Andru Larisun wer ineffectual, and then wurcin hiz hed arəund sutableli, he sezd him in the sīd betwen the armpit and nippul, with hiz tēth, tacin, az ꝥ judjd bī the scar, a larj mēuthful. Herupen Andru pusht the fello'z hed of a littul, and with hiz tēth, sezd the fello'z er clos doun tu hiz hed, and in tu bīts cut the er frəm hiz hed. Az he wəz nippin hiz tēth thru, in macin the secənd bīt, the fello sun ət fər "cwörterz." Andru gət up with the fello'z er in hiz mēuth, chuin it lustili. He yuzd tu lasinli se: "That iz the onli tīm ꝥ ever tasted rə seus."

Andru Larisun livd in a dē in hwich fitin wəz fashunabul. That he apprəvd the custom wə hav seriəs dēuts. Hwen specin about it, he yuzd tu se, "it wəz ruf wure; but wə did so then."

In hiz dē, hōrs-resin wəz fashunabul; but in it he tuc no stēc. And yet he līct a gud hōrs; and the older Larisunz wer famus hōrs-men. Rum-drincin and gamblin so much in vog hwen he wəz yun, he abōminated.

Hiz jenyus led him tu speculatin. And az lēg az ꝥ neu him, he wəz a drover ən a larj scal—menli brinin shēp intū this Stat frəm the



“Lec cuntri” (in Yorc Stet) or from the west, (Ohio, Indiana, &c.)

In erli dez, befor ral-rodz wer plentiful—drovin woz a biznes that woz sucesfulli conducted onli bi a man ov enterpriz, endurans and abiliti. Capital woz neded, danjerz wer tu be encounterd and hardships wer tu be born. In thoz erli dez, tu go tu the Lec-cuntri (onli out in the western part ov Yorc Stet, neu scarsli mor than a dez jurni,) collect a drov ov thre, for or fiv theuzand shap, and driv them everi fut ov the wa intu this counti, woz net a smol job. It yuzqalli tue from sics wecs tu tu munths tu du it. And if he went tu Canada, or tu Ohio, or Indiana, it tue stil longer. But such woz hiz biznes, and he send tu lie it. I thing I never so him in a better mud than he woz wun ecsesivli dusti afternun in the hottest wether in Ogust,—then wel ni seventi yerz old—felloin aloy after a drov ov 3,500 shap hwich he and hiz sun Jen, with a trup ov handz, had driven from the Lec-cuntri. Az the muvd sloli aloy, the dust went up in cloudz—and tu tel hwet woz the culur ov the men, or ov ther clothin, or ov the shap, or ov the drover’z horsez, woz impossibul,—so hevili wer the cuverd with dust.

I remember the occurrans wel. In the stilnes ov the sultri afternun, far over the wudz



toord the Delawar River, we so cloudz ev dust rīzin; farther of the send tu be flotin over the forest, lie mists ev feg. Old Benjamin Bodin, a nebur, had cold at mī father'z hous upon an errand; he so the dust, and wīz in the interpretashun ev the fenomena ev thoz dez, sed: "A drov iz cumin." We wetcht the cloudz—neu wunz aroz and flitted awe. Pritti sun the dust roz nerer bī and in denser cloudz, far abuv the tops ev the forest trez,—and then, far doun the rod we thot we so shep, and men drīvin them—the van ev the drov. Az the progreest, the dust aroz in cloudz so dens that neu yu cud se the drīverz and neu the dust hid them from veu. The muvment wēz slo and the tren wēz lēg. Bodin hu wēz lucin intentli at the spectacul, ecsclamd: "Wel, that iz a monstros drov, and from the sīz ev it, I thing it belonz tu old Cwiczal, or tu Andru and Jen Larisun.

I wēz but a lad; and ev cors, ful ev curiesiti. Az sun az I cud get permishun tu du so, I ran over tu a fevurabul sīt alēg the rod, and sat upon the ston wol, tu se the shep and the focs and ther horsez pas. Az the cam ner tu the hī fens-corner en hwich I sat, I naturalli wetcht tu se hwether ther wer eni indiceshunz that the drov belēgd tu grandfather, and hwether he wēz with the men. Shep past and



men past, and ol wer so depli cuverd with dust that everi shep luct lic everi uther shep, and everi man luct lic everi uther man, until Æ so far toord the rer, a veri erect form, com-mandigli steppin alog, with clothz, Æ thot, a lit-tul better adapted, in shep and stil, tu the biznes, than thoz worn bi the rest,—swein a stout hwip-stec, armd with a veri long lash,—just az depli cuverd with dust az the rest—but mor activ and mor statli than eni uther man with the drov. At first Æ cud onli just descri him thru the thic cloudz ev dust that wer ol the hwil rizin from the fet ev the shep; but, az he brot up the rer, and az a fin lucin hors, las in the rod—armd with saddul-bagz, and leden with a larj bundul ev clothz strapt tu hiz saddul, wez lezhurli felloin him—neu nip-pin at the levz ev sum pendant branchez, or dalliin bi the wesid—neu hesenin toord the man ev statli form, Æ conjecturd, az the past me, that that man wez grandfather,—so cuverd with dust that hiz feturz wer not apperent. Farther en the thin wez desided. Hwen he had past and the tu horsez las in the rod—armd with saddul-bagz and the bundulz strapt behind ther saddulz had mojd bi, Æ luct up the we toord the get that opend intu father'z farm. Æ so that a man had opend the get and that the shep wer rushin intu father'z feld. Æ



hesend toord the get tu se them enter; in scwedz the cam, then in singul fil,—then in a creud—then an interval ev stragglin shep—then a creud—then a singul fil in a lon lin;—ech parsel fellod bi a man huz biznes it wez tu cep the drov singuld out, or distributed az much az possibul—tu cep the shep from creudin and suffocatin and tu let wagenz, horsez and futmen pas thru without dele tu them or injuri tu the shep.

At length the last shep cam,—sloli limpin and werili wocin thru the get, and after them the old Drover, with hiz larj hwip-stec armd with a lon lash. Then fellod the horsez, armd with ther saddul-bagz and bundulz ev clothin, romin las behind the drov—nippin the gras,—pransin around after the droverz, and havin a gud tim jeneralli.

The Gre hors, az he cam thru the get, holted,—with hiz hed apparentli over the old Drover's sholder, tuc a brod surve ev the envirenz, priet hiz erz, razd hiz crest, strecht himself up until he displod ol thoz grand cwelitiz that distingwish the Arabian stec, and ned vosiferusli. He recognizd the plas az hiz old hom; in this feld he had canterd hwen a colt, her he had pled with hiz mets meni a de, and he send tu remember the gud timz ev yor. He had bin bred in mi father's



stabil, and rerd en mī father'z farm. Hiz veis woz yet az wel remembered bī thoz with hwich he yuzd tu ple, az bī mē; and in an instant, frēm a distant feld, līc an eco, cam a respensiv ne frēm hiz haf sister. But Jim Crac nether canterd about nor hesend tu the hom ev hiz colthud; but, he with the hors that belōnd tu hiz master'z partner, fēllod clos behīnd the old Drover, az he, with hiz partner and helperz, wended ther we around the shep-feld tu se that ol woz rīt,—and thens tu mī father'z hōus,—az drover'z hōrsez wer trend tu du. Tu be shur, wuns in a hwīl, hiz lōud ne mad the welcin rīn, and az the eco cam frēm the wudz, or the respensiv ne frēm hiz haf-sister, cam frēm a distant feld, he prict hiz erz, reizd hiz crest, and, fōr an instant, stept cwicli, or assumd a semi-prans. But the old Drover ped az littul attenshun tu the behavyur or the hwarabōuts, ev hiz hōrs, az he did tu eni wun ev hiz helperz—and yet in thoz saddul-bagz wer ol the valqabulz—if net the muni-rol,—and in that budjet strapt behīnd the saddul, wer the entīr stēc ev clothīn that he had tecen with him en this arduus trip.

Hwen the arrivd at the hōus, hwīl yet in the doryard—under the old per tre, and a huj wepin-willo that shaded the wel—ther woz a grand tīm at dustīn, shecin and betīn hats and



vests, sweepin and brushin clothz, cracin jocs and recountin the insidents ev the de. The oldest wun in the parti woz the most beiiish, and yet the most dignifid and cōmmandin. Then fēllod the weshin,—handz, fesez, hedz, nees, legz and fet ;—and az Æ pumpt the woter fōr them tu wesh with, Æ thot the wer yuzin barrelz ev it, and pōundz ev sop. But hwen dun, and ther hedz wer comd, az the stud in a līn under the old willo tre, the luct līc a ro ev nū pinz.

Menhwil the tu hōrsez, with ther lodz stil on—unattended and net tīd tu enifhin, stud in the lan, lucin over the fens az if the neu ol that transpīrd and sherd in ol that woz enjeiābul. Occazhunalli wun or the uther ev them wud hwinno cocsingli, az if tu invīt a littul atten-shun, or tu asc fōr sum woter, or tu be tecen tu the stabul. And hwen the men huz biznes it woz tu car fōr them, started tu tec them tu the stabul, the hōrsez met them at the yard get, and fēllod ech hiz grum—Jim Crac, az we then cold him, fōr he had net yet gron old and becūm “Old Gre”—pransin and dansin līc a wor-hōrs tu marshal muzic.

Thez shēp had neu recht ther destineshun, wer in marcet, and fōr sel. The droverz and ther helperz sun spred the nūz that a drov ev shēp woz at a sertin ples and that the shēp



wer for sel. Erli the felloin mornin the neburz from farmz ner bī and from thoz mīlz awe, wer gatherin in tu purchas a nu floc, or a supplī tu recrūt a herd that had bin thind out bī selz tu butcherz or bī dizez—or les bī the ravejez ev degz. So, lēg befor nun the began tu “handul” the shep. The wer sold at the rat ev \$ 2.75 per hed for the pic ev the floc; \$ 2.50 per hed for the gud shep in lets ev a hundred ech. Pur shep cud be bot az lo az \$ 1.50 per hed in lets ev 50 or mor ech.

Durin the de and the de felloin, the selz in smol lets—from 10 tu 50 ech wer rapid,—until the neburhud wēz supplīd. On the mornin ev the third de, the horsez wer sadduld, the drov—then redust tu les than 2,700—wer driven tu Plezant Corner—nīn mīlz awe—the hom ev Jēn W. Larisun, the junyur partner. Az the shep past intu, and alēg the rod, the dust roz agen in dens cloudz, and az the wended ther we estward, the cumulus form ev the dust-cloudz marct ther cors and flitted awe with the hezi er until lost tu veu.

At Plezant Corner the drov stēpt tu dez—until ol in that visiniti hu wisht tu bī shep, had purchast hwet the neded. It then muvd toordz and thru Munmuth, stēppin tu sel bī the we at such convenyent points az Hopwel, Blaenburg, Cingstun, Rēci Hil, Jamzburg,



Inglistoun and Frehold—the rout løj fəllod bī the pəpular droverz non az the Larisunz.

Drovin in erli tīnz wəz attended with meni a hardship and meni a danjer; and nun but the stəutest and most curejus embarect in it. In erli tīnz ər bančin sistem wəz so defectiv and ər fasilitiz fər cəmmunicəshun betwen the bancs, and the wont əv cənfidens betwen the bančerz, renderd it əlmost impessibul tu depəzīt muni in a banc, at hom, and drə it ət əv a banc, az wə neu du, fər əwə—amun entīr strənjərz—hwer nət a man noz yu frəm a sitizen əv Jameca—nər cərz tu no yu. Hens it wəz nesesseri that the drover carrid upən hiz bədi, ər in hiz saddul-bagz, hwətəvər muni hē thot wud bē nēdēd tu purchas hiz stēc, and tu defrə the ecspensez əv transportin it. Hens, hwen wun met a drover—and yu cud tel wun az redili az yu can tel a Methodist minister ər a scul tēcher—hē neu, if hē wəz in cwest əv a drov, that hē had with him pərhaps \$3,000,—bī no mēnz a sməl temptəshun tu bandits, brigandz and rəbberz hu yuzd tu bē so nūmerus and hu yuzd tu infest so meni əv the ət-əv-thē-wə plēsez thrū hwich droverz wər cəmpeld tu go. And then, so much əv the tīm the drover must bē alon; ər els with such help az hē cud secūr hwer hē cəllēcted hiz drov, ər alon the wə ovər hwich hē drov hiz flēc. Such



persunz wer efen az untrustwurthi az the rēberz themselvz—if indēd the wer net bandits under disgīz—redi tu coōperat with a band ev frēbutterz hwen the signal wēz given.

And then the mēnz ev dēfens wēz so inferiōr—so ineffishent. The revēlver had net yet bin invented. The hevi loded hwip-stēc, the nīf, and the old-tīm pistel with hwich yu cudn't hit a barn twenti yardz awe, nōr drīv a bullet thru a man'z cot, if yu stud rīt bī him, wer the sol implements ev dēfens ev the drover upen the rod, or at hiz lōdjingz. The implements ev dēfens upen hwich Andru Larisun most relīd wēz hiz hwip-stēc. And tu sē him handul this, az a wepēn, wēz a sīt tu behold. Tu a decstrus manqverin ev this he wēz trend—or rather tu the manqverin ev this hevi hwip-stēc he had trend himself until tu strīc him with enīthin in the shap ev a club, sord, or uther object yuzd in fensin, wēz cwīt az impossibul az tu tuch with a sord, the ēr ev a fensin master; and at the sam tīm, with it he wud dēl a blo upen enī object—man, best or enīthin els—with unerin sertinti. He never hezitated tu disple hiz scil in the handlin ev the hwip; nōr wēz he slo tu tel ev sircumstansez hwen hiz decsteriti in this līn servd him wel—perhaps savd hiz līf.

A fēu wurdz abōut hiz hwip—hwich differd



but littul frəm such az ꝥ yuzd tu sē carrid bī uther droverz. It consisted ev a veri lēg, hevi, lash, fīst tu a veri stēut, hevi stēc, abēt tu and a haf or thrē fēt lēg and abēt an inch and a cwōter in dīameter at the larjer or hand end. The outer cūverīg ev this hwip-stēc differd in no particular frēm that fōund upōn uther gud hwips. But within this cūverīg, at the lest thrē fōrths ev the wē up the stēc, wēz a metallic tūb—ev īurn, ꝥ thīng,—fīld with led. This gav tu that end ev the hwip, gret wet, and in no wē detracted frēm the yuzabiliti ev the hwip, hwen the lash wēz tu bē plīd. But hwen the stēc wēz tu bē yuzd az a thīg ev dēfens, it wēz sēzd bī the lash-end, and this hevi leded end wēz med tu cum dōun upōn an offēnder'z hed with such fors az wēz shur tu fel him,—if it did net carri a part ev the scul with it dōun upōn a cētūzd brēn, and cīl the injurd persun at wuns,—a thīg that ofen happend. Az yuzd bī a man rīdīg a hōrs, or rīdīg in an open vehicul, it wēz a veri effīshent—a veri dedli wēpen,—much mor relīd upōn—espeshalli bī droverz, in erli tīmz,—than the pistōl or the nīf.

An old drover trēnd tu the yus ev the hwip, plīd the lēg lash with surprīzīg decsteriti. Tu nec a fippenni-bit—a silver cōīn valūd at  $6\frac{1}{4}$  sents—yet in vog hwen ꝥ wēz a scul bēi—of



from the end ev a can, held a littul abuv wun'z hed, without sensibli stricin the can, woz a fet tu be accomplisht befor wun cud be regarded scild in the manuverin ev the lenj-lasht hwip.

This decsteriti in handlin the hwip woz net cōfīnd tu droverz. Jamz Jōnsun Fisher, the old surveur and cōmmishuner ev dēdz, yuzd tu resīt meni insidents illustratin the adrēit handlin ev the hwip bī such az rerli drov a tem upen the rod. He haz told mē mor than wuns, that the man hu cud nēt sit in the drīver'z becs upen a for hors stej and cut a hors-flī ef from the hips, or the bac, ev wun ev the led horsez—without tuchin a har ev the hors upen hwich the flī sat,—woz considerd nēt fit for a stej drīver.

This sed Jamz Jōnsun Fisher, an old ac-cwantans, and a cōfīdin frend, ev mī grand-father, but yunger than he bī sum 20 or 25 yerz, woz ecspert in meni, if nēt in ol, ev the old athletic manuverinz. And wuns in a hwīl he yuzd tu divert mī werid spirits hwen colin profeshunalli at hiz heus, bī throin the betul over the barn, bī shutin pē-wez from the com ev the barn with a smol pōcet pistel, and bī practisin the fippenni-bit manuver with an old-fashund, blac-snac, cart hwip. And I hav even held up the can, with the cōin fīest ejwīz in a narro gruv hwīl the old man—then 80



yerz old—nœct the “fip” cler ev the can—the veri first muv—and so netli that ꝥ wœz net shur the muni or the can had bin tucht until ꝥ egzaminde the end ev the can, and found that the coïn wœz gen.

The lœg-lasht hwip, in the handz ev a man upen a hors, wœz az indicativ that he wœz a drover, az the sord and plum ar, that the hu wer them, or plein soljer. Hwœver wer sœn with the hwip, hwether the wer or hwether the wer net, rīdin after shœp or cattul, wer consid-erd droverz.

The methœd ev carriin ther muni, ꝥ dœut net, wœz varius; and ꝥ dœut net that œch drover sumtīmz verid hiz on methœd. But, about Andru Larisun’z methœd, ꝥ no sumthin;—at the lest, ꝥ no hwet ꝥ so. Wuns upen a tīm, az he wœz startin after a drov, he cam thru bī mī father’z hœus, and stœpt for a fœu moments. ꝥ wœz but a smœl lad,—about big enuf tu bœ everihwer and tu sœ everithin. Olmost az sun az he enterd the hœus he sed tu mī muther: “Hand! mī belt iz net cumfurta-bul; and ꝥ thinge it nedz a littul ficsin. Can’t yu fics it for mœ?” And hwīl so sein he unbuttund hiz vest, and shirt, and dru œut a lether belt—shœp-sœin, ꝥ thinge,—in hwich wer several pīlz—net rolz—œv bane nots. It wœz about thre inchez wīd and consisted ev a pœs



ev lether nīslī folded and netli sticht, in such a we az tu mec a lēn, spashus pecet, in hwich the bilz wer plēst flat, and lēn্থwīz ev the belt—littul pīl after littul pīl, until the pecet hwich ecstended olmost the entīr lēn্থ ev the belt wēz ful. Hwen worn, it wēz buculd around hiz west, necst tu the scin. In this sitqashun, he sed it wēz the lēst cumbersum, the lēst liabul tu bē lēst, the most difficult tu bē recht bī bandits, and the eziest tu defend.

Ecseptin a smol amēunt tu defre current ecspensez, hwētever muni he had with him, he cept in this belt and the belt he cept ever buculd around him.

In thoz erli tīmz, a drover'z securiti, durin hiz ste at a tavern, wēz nōt greter than it wēz hwīl upōn the rod—even hwen pasin thru unfrecwented and infested wēz. Rēbberiz at tavernz wer cōmmōn; and murderz attendin rēbberiz, wer nōt infrecwent. Tu slēp then az the rabbits dū, wēz a nesessiti with droverz. And, meni accwīrd a degre ev wecin that dēfid olmost enī nōiz, hōuever fant, tu occur without awecin them. Such wēz the cōndishun ev Andru Larisun.

Ǝ hav herd him giv sum ev hiz ecsperiensez that happend tu him in the erlier tīmz ev hiz carer az a drover. At the descripshun ev



sum ev them the her ev wun'z hed wud stand en end, and the iz wud get veri wid open, and a chil wud perved the hol frem.

Ƨ hav herd him relet an insident that occurd tu him sumhwer in Yorc Stet. He woz vizitin a nu secshun in cwest ev a drov. The rod for a løj we led thru narro, darc and wuded valliz, amid rugged hiliz—with her and ther a clerd area, a smol hut for a hous and sum scwelid out-bildinz,—with banditti or ruf lucin pepul az tenants ev the turf and preulerz ev the wudz. Az he woz pasin, he incwird several timz hwether ther woz a tavern ner bi. He woz told that the onli tavern en the rout, for a løj we, woz at *such* a plas; that it woz the onli plas at hwich wun cud find ledjinz for meni milz around. Az the de woz far spent hwen he arrivd at the plas, he incwird ev the landlord hwether he wud ledj him and hiz hors over nit. He woz informd that he wud. Ther-upon, he dismounted, gav hiz hors tu a man hu led him tu a rud stabul, med a jeneral surve ev hiz envirenz and then enterd the tavern. The tavern woz bilt ev legz—gud, substanshal and cumfurtabul. It consisted ev for rumz; tu—the bar-rum and cichen—en the first flor, and tu bedrumz—a larj and a smol wun, up sterz. The furnitur woz spars, but strenj and in gud reper. The flor and



yutensilz wer clen, and sumthin ev thrift semd tu emanet from everithin about the establishment; and the landlord and landledi semd veri accömmodatinq. But ther wöz, in everi fas, sumthin rather brigandish. Besīdz, for a bī plas, he thot ther wöz an unyuzhual number ev thoz hū merli cam and went—for no purpus, az far az he cud sē,—not even so much az tu get a glas ev grög. Ther wer nun drung, and ther wer nun dringiq.

Erli in the eveninq, supper wöz preperd, and az he wöz the onli gest, he, with the host and hostes, sat döun tu sup. Thingz wer plentiful, clen and invītiq, and he et hartili. But hwil etiḡ ther cam in wun hūz fas he had sen so far bac alöḡ the wē that he began tu reflect that that fello wöz a littul wē from hom. He recognīzd him az the fello ev hūm he med hiz first incwīri for a tavern. The fello sed nuthinq tu him, and he sed nuthinq tu the fello—and he sun disapperd. But er löḡ, he notist another fello ev hūm he had incwīrd for a tavern; and then a third. But nun ev them sted aroud and nun ev them semd tu intrud, ebtrud or be over curteus. The notisabul part wöz, the brigandish fiziognomi, ther apperans and ther cwic disapperans. Ol wer cwīet and orderli.

Az he had bin several dez upen hiz jurni,



wəz wəri and wisht tu ariz erli the fəlləɪn mɔːnɪŋ, he ɔːdərd ən erli brekfəst and əsɛt tu rɛtɪr. He wəz shon intʊ the smɔːlɚ ɒv the tu bedrʊmz—in hwɪç wəz ə kʌmfɜːrtəbʊl bed, wʌn tʃər and ə smɔːl stænd. The dɔːr wəz prɒvɪdɪd wɪθ ə bɑː, θæt wʊrɛt pɜːli,—and mɛd ə vəri ɪnsɛkjər fəsənɪŋ. Bʊt, wɪθ ə lɪttʊl ɛkstɛmpɔːrɪzɪŋ, θɪs wəz mɛd, he θɒt, tɒlərəblɪ sɛf.

The əməʊnt ɒv kændʊl θe həd gɪvən hɪm wəz smɔːl; and he nɒtɪst sɛvərəl ʊðər θɪŋz θæt he θɒt wɛr ɒmɪnʊs. Bʊt he trɪd tu mɛk hɪmsɛlf bɛlɛv θæt ɒl θɛz θɪŋz həd hɛpɛnd bɛkɔːz ɒv the rʌd, bæk-wʊdz kʌstʊmz ɒv the pɛpʊl əmʊŋ hʌm he wəz stɛppɪŋ, and θæt the wɛr ɪndɛd klɛvɜː fɛllɔːz.

The fæteɪg ɒv the lɔːŋ rɪd sʌn gæv we tu slɛp; bʊt nɒt fɑː frəm mɪdnɪt θɛr wɛr sʌm fʊt-stɛps—fɛnt and mɛzhɜːrd,—jʌst ɛnʊf tu dɪstɜːrb hɪz rɛpɔːz. Thɛn hwɪsɛpɪŋ wəz hɜːd—but the sʌbʒɛkt mætɜː abəʊt hwɪç the hwɪsɛpɪd he dɪd nɒt nɔː. The wɛr ɪn the ədʒeɪnɪŋ rʌm; and sɛnd tu bi dɪskʊsɪŋ ə plɒt, and he bɛɡən tu sɜːmɪz θæt he həd fɔːlɛn intʊ the hændz ɒv rɒbbɜːz, and θæt he həd bɛttɜː prɛpəɪ fɔː ək-ʃʌn. Əkɔːdɪŋli, he fɛlt tu sɛ hwɛðər hɪz pɪstɔːlz, hwɪp, &c., wɛr hʊɛr he həd pʊt θɛm hʊɛn rɛtɪrɪŋ; hʊɛn he fəʊnd θæt the wɛr, and θæt θɪŋz wɛr əz hændɪ fɔː hɪm əz the ɛʊd bi,



he droz cwīetli, felt tu sē that the bar acros the dor wēz az he had arrenjd it, drest himself and aweted developments. He had no līt—lū-sifer machez wer nēt yet in vog, and a candul cud nēt be lited at wil. So, he sat cwīetli in the darc,—but nēt lēg, without a littul verīeti. Suddenli sumwun mad a surj agenst the dor az wun wud tu burst it open. But the dor bar did gud servis and the dor sted clozd. Deutles the neu that it wēz bard befor he awoc,—and had cōcludēd that the mīt az wel prosēd tu biznes—bī fors. A gen sumwun'z wat cam agenst the dor—if possibul sumhwet harder than befor; but the dor did nēt open. Then wun cōld tu him,—secīg entrans under pretecest that the had mor gests than cud be accōmmōdated and the wisht tu put an addishunal ledjer in the rum with him. Tu this he replid: "Wun iz enuf in this rum." Then the demanded entrans; but he sternli stated that huever cam in that rum befor delīt wēz a smarter man than he.

This brōt thinz tu a pōz fōr a moment. It sēmd tu be a thin unecspēctēd tu them. Hiz culnes and deliberashun nō dōut, wōrnd them that he wēz armd, wēz redi and wēz awetīg a fers onset—and wud fīt tu desperashun. Nō dōut that the sō that huever opēd that dor, got the first bullet, and that if he wēz wun ev



thoz trand old felloz,—yuzd tu fensin and tu fitin, a haf-duzen ev them cud ezi be cild befor eniwun ev them cud get thru the dor far enuf tu grappul with him.

A cōferens, lēn and sumhwet spirited, but in a lo ton ev veis, wēz herd amon the brig-andz. Then fellod sīlens—for a lēn hwīl—afterward, in a hwisper, a fēu wurdz wer past, and fut-steps, fantli fōlin annēunst that the wer az cwīetli az pōssibli levin the dor, and the adjoīnin rum and desending the stērz.

In redines for a cōnflīct, if an ēnset shud fello, he remand until a littul befor sunrīz, hwen he wēz cold tu brecfast. Herupen, he opend the dor, stept thru it intū the adjoīnin rum, surved it closli, desended the stērz, wesht and sat dōun tu brecfast. The onli persun that he so about the hōus wēz the ladi hu servd him at the tabul and hu clēmd tu be the hostes. Upōn incwīrin ev her cōsērning the hwerabōuts ev the landlord, she stated that he had biznes with sum partiz livin several mīlz awe and that he had arizen at an erli ēur and started upōn a jurni tu mēt the sed partiz, and that he wud be bac prezentli. Upōn incwīrin ev her cōsērning the disturbans in the hōus, durin the nīt, she replīd that she had herd no disturbans durin the nīt, and that she thōt ther had bin nun. But in mecīn the statment,



her spech wəz unstedī, and her cōuntēnāns disclozd that, at this incwīri, she wəz il at ɛz. Az he cud nēt sē that enīthin cud bē gend bī pushin hiz incwīri, he settuld hiz bil fōr the accōmmodeshun the had renderd him at the hōus, mōunted hiz hōrs and dēparted,—“mad,” tu yuz hiz on langwej, “that I had nēt had a chāns tu cīl wun ōr tu ēv the damd rascalz.”

The nēst nīt, at the plas at hwīch he stēpt, wēr severl droverz. The hōus wəz cōmmodiūs and thīnz fēr. Bēfōr retīrin, the droverz had tōct tūgethēr verī much abōut thēr biznēs and had gēt pritti wēl accwānted. Sum wun ēv thēm mēshund an insident that had fōlēn tu him sīns he lēft hōm. Hwēn he had told hiz stōri, Andrū Larisun told hwēt bēfel him ōn the prēsēdin nīt. Therupēn wun ēv the parti sēd: “Wēl, frēm yur dēscripshun ēv thīnz, yu cēm that bī rōd, thrū the hīlz and mōuntinz and yu stēpt at that plas that iz cōld the ‘droverz’ trap.” And thēr ar fēu hu hav ēvēr stēpt thēr hu hav gēt āwē with thēr muni, and mēni hav bin cīld thēr, and thēr bēdiz sō sēcūrlī sēcūrēd that thē hav nēvēr bin fōund. Abōut a mōnth āgō, a drovēr wəz nōn tu stēp at that hōus, but he haz nēt bin hērd frēm sīns; abōut a yēr āgō, wun stēpt at that hōus, āz ēvērībēdi thīngs, and nō wun nōz hwēt haz bēcūm ēv him. Thōz droverz and



uther men with muni ha no hou thingz ar, shun that rod az much az the can, never allou them-selvz tu be benited hwil pasin over, and never put up at eni hous along it. Ther iz but wun Tavern on it,—the wun at hwich yu stept—and that iz the hed-cwøterz ov a gang ov røb-berz, ha hav røbd and murderd meni a man. Much haz bin dun tu bree it up, but ol haz bin ineffectual. Ther semz tu be no we tu catch them. In the de-tim and in the evening the hous semz tu be in plezant order; but he ha steps over nīt, if he pruvz tu be an ezi victim—cumz out the neest mornin with no muni; if he iz net an ezi victim, he duz net cum out at ol. And hou yu ever get out with yur lif and yur muni ꝥ du net no.”

Andru Larisun wøz a veri bizi man. He cud net be idul. He wøz olwez duin sumthin, or projectin sum impruvment. Unles redin or rītin, or cøversin, he wøz ever on the muv, pesin the flor, dansin or at sum athletic sports. But at hwetever he wøz empleid, hiz muvz wer olwez cwic and yet grasful. ꝥ wuns herd a fizishan se ov him: “Az ꝥ yuzd tu luc at him, ꝥ yuzd tu wunder hwether he cud be stil hwen he wøz plast in hiz grav. He wøz the most restles mortal ꝥ ever so. He wøz olwez duin sumthin, and no matter hou tacin hiz wure wøz, he send tu never tīr.”



Andru Larisun wəz a noted jocer; but, with hiz jocs he wəz carful that he did nət offend. An ɔffensiv joc, a slur, a cuttin jest, ɔr an inquendo he ineffabli dɛspɪzd. He never laft at a man, but wəz ever wilɪŋ tu laf *with* a man. Hens, hiz cɔnverseshun wəz ever sɛ-zund with the elements ɔv gud yumur and plez-antriz, and hwen he sat dɔun tu tɔc, ther assem-buld arɔund him az meni az cud her hiz vɔis. Nɔr did a member ɔv the grup lɛv until hiz tɔc wəz dun, and he wəz upɔn hiz fet tu go—so fassinatin wəz he az a cɔnverseshunalist.

Æ hav sɛn him drɪv up tu a hotel, ɔr tu a stor, and bɛfor he cud dismɔunt frɔm hiz sulci, hitch hiz hɔrs tu a post and get intɔ the hɔus, the wud cum frɔm everi hwɪch wɛ tu salɔt him, and az he prosɛdɛd, the fɛllɔd him hwɪthɛr he went, az if tu catch everi wɜrd he uttɛrd, and tu sɛ everi mɔv he mɛd. The jɛlli ɛcspectɛd tu witnɛs sum fun, the wɪcɛd tu her sum cɔ-shun, the grɛv tu her sum wɪz cɔunsɪl, the cult-ɜrd tu her sum pɔlɪsht langwɛj, the brɪlyant sum sɪntillɛshunz ɔv wɪt, ɔr gushez ɔv yumur, the sɛdɛt sum sɔund fɪlɔsɔfi. Nɔr wɛr thɔz hu lɪsɛnd tu him pɜrli pɛd fɔr thɛr pɛnz. The mɔr the herd the mɔr the wɛntɛd tu her; and the ɔfɛnɛr the mɛt him the mɔr ɛgɛr the wɛr tu mɛt him ɛgɛn.

Hwɪl tɔcɪŋ, he ɔlwɛz cɛpt hiz fɛs fulli in vɛu



ev thoz hum he addrest; and in hiz cōuntēnans wēz red everi ēmoshun. He yuzhqualli sat with hiz trunç and hed erect, and thoracs projected. Hiz handz, ecsept hwen yuzd in jesticuletiŋ, wer yuzuqalli restiŋ upēn hiz thīz in such a wē that hiz fingerz wer upēn the inner aspect ev hiz thīz, hwīl hiz thumz wer upēn the outer aspect. This set hiz elboz acimbo, lifted hiz armz frēm hiz bēdi, parshalli lifted hiz sholderz frēm the thoracs, gev hiz throt frēdum tu act, fasilitated a frē and ēzi brēthiŋ, a pur, clēr, eufōnic articuleshun, and a grasful, ernest and dignifiḋ attitud. Hwen abēt tu utter sumthiŋ that he thōt espeshalli important, or a littul witti, he invariabli *vn-crest* hiz legz, plest hiz fet firmlī but grasfulli upēn the flōr, shuvd hiz handz a littul closer tu hiz nez and turnd hiz fas a littul mor upward. Hwether this attitud wēz the rezult ev studi I cannot affirm. But so strīciŋ wēz it, so yuniversalli sēn and so jeneralli admīrd bī ol hu neu him that I hav rarli herd a persun tōc abēt him, or abēt hiz peculiariti, that did nēt spec ev this attitud az a strīciŋ peculiariti and wun ev the charmz that never feld tu win the estēm ev a strenjer.

Az he spoc, hiz wurdz hwich wer olwēz wel chozen, clēr and eufōnic, wer corrobōrated bī hiz ever ecspresiv, ēzili red, and never fōlsifiŋ cōuntēnans. Tu clērli understand him wēz ēzi;



and so far from the practis ev deseprshun wəz he, that hiz fragenes, puriti ev purpus, and opennes ev deportment wer proverbial. Mr. A. T. Wilyamsun, wun ev hiz ardent admī-erz, and wun hu ləŋ neu him and transacted much biznes with him, haz əfen rəmərct: "Andru Larisun wəz the frēest frəm deseprshun ev ol men that I ever neu: ther wəz absolutli no deseprshun in him." Substanshalli the sem rəmərct I hav əfen herd med bī the Rev. Jacob Circpatric, D. D., On. Jən Blen, M. D., On. Samuəl Lilli, M. D., and meni utherz.

In hiz de, stori teliŋ, hwich I am happi tu se iz littul practist eni mor, wəz fashunəbul; and, in the art, he wəz veri accōmplisht and far-femd. Tu this, az tu cōverseshun and public speciŋ, he applīd, hwen engejd at it, ol hiz pōuerz ev retoric and elocushun; and with, if possibul, mor effectual rezults. I don't no that he wəz ever cōsiderd the best ev the stori-telerz; but it haz bin a cōmmen occurrens that strānjerz hu met me and hu trīd tu clem rezunz fōr an accwantans with me becōz the neu mī grandfather, hav stated that the had both danst with mī grandfather and herd him tel storiz. And, an old drover, Cwiczel bī nem, (hu bī the we wəz a cōtemporeri and olmost az famus az a drover az Andru Larisun himself) yuzd tu tel me that he cud olwez



tel hwether Larisun had ever vizited the localiti in hwich he woz collectin hiz stoc, bī the prezens or absens ov the storiz he woz accustomed tu tel. “For,” he sed, “Larisun never went intū a localiti in hwich he did not tel sum ov hiz storiz, and he olwez told a stori with such fors, and with such zest, that no wun cud forget it, and no wun cud fel tu tel it az he told it.

In stori teliḡ, he sertinli tue delīt, and med it a menz bī hwich he cud hwīl awe a del ov tīm that utherwīz, in hiz voceshun az a drover, wud hav huḡ hevi. And, I hav herd him se that stori teliḡ had ofen lesend the denjer with hwich he woz surrounded, hwen collectin drovz in plasez frecwented bī banditti. Wun eccezhun espeshalli he menshund tu me (az a cīnd ov justificashun ov a practis that he evidentli thot I did not appruv) that I wel remember; and I wel remember the earnestnes with hwich he related it. It semz he had put up for the nīt, at a log hotel, in a sparsli settuld district between the Seneca and Cayuga Lacs, in the stat ov Neu Yorc—a rejūn that woz then stīld a nū cuntri, and veri seldumli vizited bī droverz or eni wun els hu carrid much muni. It abounded in gud shep, hwich he had bin told cud be bot at veri lo figurz—tu shillingz and sics pens per hed. He had sted the nīt priōr at Ith-



ica, ner the hed ev Cayuga Lac; had started erli in the mornin and pusht hiz we az far up intu the nu cuntri az the length ev the de (in Jun) and the cendishunz ev the rodz wud let him. He woz tīrd ev the saddul, and hiz hōrs woz jaded with het and bad rodz, but continūd tu travel until olmost nīt-fol. The lōg hōus hwich woz yuzd az a tavern had tu rumz upōn the first flor, the cichen and the bar rum,—hōu meni rumz ther wer upōn the secōnd flor he sed he never neu. Ther woz furnitur enuf, enuf tu et, and a plenti tu dring; everithin sēmd clēn; ol wer clever—the landlord espeshalli so. Supper cam in dū tīm, and er it woz over, it sēmd tu him, that ther wer mor fōcs aroud than he thot cud be lejitimet gēsts at that in; and then the sēmd so soshal—and so helpful and so familyar. He sun so, az he frezd it, that ther īz luct az if the had ol bin med in the sam shēp,—and wer egzactli ev that pattern fōund in the inmetz ev the Stat Prizun. Hiz lōg hwip and hiz methōd ev travelin told wel enuf hwet hiz biznes woz, withōut eni statment frōm him. And rīt awe the began tu offer tu help him hunt shēp, and tu incwīr az tu the number he wisht tu bī, and the sīt at hwich he propozd tu collect hiz drov, and hwether he had a partner, &c., &c. Ov cors, ol neu hwer ther wer a plenti ev shēp—and ech wun neu that the shēp that



he had in vew wer the best and that the cud be bot for the lest muni,—and ol that woz neseseri tu hav the shep brot tu the tavern erli in the mornin, or the drover escorted tu the plas at hwich he cud se the shep and bī them at hiz on prīs, woz a littul redi muni. Importuniti and impudens semd consummet and hiz situashun net onli uncumfurtabul but desīdedli critical. Herupen, tu illustret the felisiti ev hiz situashun amon so gud and so jenerus a set ev felloz and hiz noshun ev them and the valu he plast upen ther servisez durin the morro and the dez subsecwent, he told wun ev hwet he stīld hiz storiz. Hiz culnes, yumur, and zest in telin the stori, mor perhaps than the matter ev the stori itself, attracted ther attenshun; and after a gud harti laf, wun ev ther number az a set-of agenst the stori the had just herd, began a yarn that he thot shurli woz machles. Ov cors it woz fellod bī a harti laf, and ev ol, the old drover laft the hartiest, tu be shur. But, er reacshun cam fulli on, the drover began a rejeinder that planli shu that the hu macht him must cum forward, net onli with ther best telz, but with ecsewizit abiliti tu tel them. Hwen the stori woz ended, and the laf that fellod woz subsīdin, the landlord, eded bī sum ev the rog-īd memberz ev the parti, began a sistem ev manuverz tu step the stori telin and



get the drover of tu bed. But, the drover did not intend tu go tu bed—and tu sho up hiz disinclineshun tu go tu bed, and hiz intenshun tu outhdu eni in that creud in telin storiz, he began a ny yarn hwich he thot (and ol the rest it semz thot,) woz veri much tu the point, and hwich woz felloed bi a veri harti laf—in hwich sherd both the landlord and hiz wif.

Ov cors, everi wun hu had ever told a stori wanted an oppportuniti tu put in hiz part; and everi wun hu had a test for herin storiz told, wanted tu her ol that wer related. So, tu provoc another tel from the drover, wun ov the parti began a yarn hwich woz intended tu be a burlesc upon the droverz in jeneral.—It pruvd tu be a gud wun, and suted tu provoc from the old drover, wun ov the best that he carrid. But, befor he had hardli begun tu tel hiz rejoinder, the landlord urjd that it woz bedtim, that he wisht tu cloz the heus and retir, and that the stranjer (the drover) sertinli woz tird with travel and neded tu retir. Herupen, the drover politli anneunst that he woz not tird, that he woz glad that he had stoep at a heus at hwich cenvend so meni wits, and so meni cenvenyal felloz; and that he woz goin tu be bizi the felloin de in the neburhud lucin up shap; and that az it mit not be possibul for sum ov the best stori-telerz ov the creud tu be



present the felloin nīt tu favur him with ther cumpani, he wēz goin tu “put in hiz tīm” that nīt, in ecschanjīn yarnz with them; and that he had enuf first-clas storiz ɔn hand (“in soc,” az he frezd it) tu cōsum the tīm ɔv several nīts; and if eni in the parti had eni accwant-ansez hu wer espeshalli gud at yarnīn, he hopt the wud invīt them tu be present the felloin nīt;—that if the landlord wisht tu cloz the hōus,—az the nīt wēz ɔlredi far spent (then about 1 o’clōc A. M.) and the ɛr wēz plezant, the wud sit ɔut under a huj, ɔc trē that stud a fēu pasez frōm the hōus;—that it wud be mor plezant in the open ɛr than in the hōus; and that he wēz cwīt yuzd tu dūin so. Arīzīn tu go ɔut tu the trē, he so that hiz muvment wēz nōt ecspected, and that the landlord, and a fēu that wer co-ɔperatīn with him, wer disappoint- ed, and wer inclīnd tu huddul tugethēr. Az he prosēded tu the trē, a fēu ɔv the best laferz in the parti, and sum that had told storiz, fēl- lod. The had no cherz. The drover sat upen a smol stump; sum sat upen stonz, uthērz upen blōcs, uthērz upen lēgz, uthērz upen the grōund. He began hiz rējēinder, sloli, dēlib- eretli, and with hiz best effort, and med it last az lēn az he cud—the hwīl thīncīn ɔv the plot that the landlord and hiz banditti mīt be dē- vīzīn tu cūp him, nēc him dōun, nīf him ɔr



shut him, az the mīt thing the most fezabul we tu get aces tu hiz pecet. The stori provoct a laf—louder than eni wun had befor; and the nevelti ev bein out in the wudz, past mīdnīt, teliḡ storiz, and the increst sound that the wudz gav tu ther lafter, conspīrd tu stimulet thoz that wer with him tu ste with him and tu put forth ther best efforts, az wel az tu wure upen the curiesiti ev such ev thoz in the hōus az wer les intent upen rōbberi; and tu induz them tu join the parti under the tre tu sher the sport that wēz rīf ther.

The laf wēz hardli over, hwen hiz replicant began a replicashun that had merit, entertend the parti wel, and provoct a rēuziḡ laf. No tīm wēz lōst. A rējeinder cwicli fellod, enterteniḡ and effectual in bringiḡ dōun overhwelminḡ lafter. But, at this junctur, sum frōm the tavern cam, and began an attempt tu rez a rēu—dēutles with the intenshun ev capturiḡ the drover or hiz effects, durinḡ the prōgres ev the affre. The attempt prōvd abortiv. The drover bī this tīm had so wuret hiz we intu the harts ev thoz hu wer innosent, or hu wer les intent upen rōbberi, that the pasifid the rufes wunz, and indust them tu her just wun stori frōm the old drover. Herupen he select-ed wun that he thot suted tu the eccezhun. It describd an attempt sum ruf-necs wuns



med tu disturb a Methodist Clas-metin. It pruvd tu be a "hit," a "tec doun," and even the banditti themselvz joind in the laf and the croud med the welcin rin with ther mirthful voisez.

Hiz replicant, az sun az he recuverd from hiz convulshunz ev lafter, wipin the swet from hiz fas with a larj cors handkerchif, began another repliceshun, hwich in du tim, after the manner ev stori-telin, hwen practist accordin tu the best prinsipulz ev the art, brot a telin rejeinder.

So laf fellod stori, and stori fellod laf, until the don, hwich, tu Andru Larisun, cam mor welcum that de than it ever had befor. The brigandz, at the don, wer net with him; she-grind that ther planz had bin frustrated, the left the parti under the tre and returnd tu the landlord, sun after herin the stori that wez related for ther espeshal benefit. The stori pruvd tu be a sever rebuc tu them hu cam in ther wicednes, tu disturb the pīus grup hu wer assembuld under the tre, servin, in ol innosensi, ther Master the best the neu heu.

At don, the parti under the tre began tu dispers. Sum went tu ther homz, utherz tu ther wurc—but ol went with an aveuel that the had had a jelli gud tim that nit, and wer cumin bac in the evenin. The col tu breccfast



fellod in du tīm. Ecseptiŋ the drover, the landledi and the landlord, ther wer nun tu et. No wun aset the old drover tu asc a blesin, (or az the yuzd tu se, tu se gras) at the tabul; so the et without serimoni, and with veri littul cōverseshun. Ecseptiŋ the landlord, ther wēz net a frē-buter to be sen—not a man about. The drover ped hiz bil for hiz supper, hiz brefast, hiz hors-fed and the privilej ev teliŋ storiz ol nīt, sadduld and mōunted hiz hors, and, az cwīetli az he cud, hunted cwōterz that he hopt wud be a littul mor cōjenyal tu hiz helth, and wud afford a littul mor sefti tu hiz purs.

Subsecwentli he vizited this neburhud, with a cuzin, Theodorus Larisun, upen the errand ev collectiŋ a drov. The stept at a farm-hous hwīl gatheriŋ the shep. Hwīl traveliŋ her and ther, frēm farm tu farm, and frēm gled tu gled, he met a fello upen the rod hu saluted him with a bōu, and an uplifted hand. The drovers stept tu lern hwet the strenjer had tu se. Hwerupen the strenjer sed: “Ƴ thinge Ƴ hav sen yu befor; iz net yur nem Andru Larisun? and did yu net ste wun nīt about a yer ago sum twenti mīlz nōrth ev this plas at a leg tavern bilt ner the big wudz?” Tu this the drover replīd: “Yes, Ƴ did.” “Wel,” sed the strenjer, “Ƴ wēz wun ev the felloz hu sat



with yu, ol nīt, under that big tre tu her yu tel storiz. “Yu gav us a gud entertainment that nīt, the best I hav ever had—but yu littul neu heu ner hel yu wer that nīt, and hwet that band ev devilz in the heus wer plannin for yu. The intended that yu shud never get out ev that ples with muni or saddul-bag. But yur wit and yur storiz pruvd tu be tu much for sum ev the wecer wunz in the parti, and yur manner woz so fassinatin that sum ev the innocent wunz;—sum hu neu nuthin about the wurcinz ev the devilz,—cept so clos tu yu that nuthin cud be dun bī the hel-heundz without incurrin the danger ev ecspozhar. But, had it net bin that yur langweij implid that yu intended tu be at that ples the felloin nīt, yu wud never hav cum out ev that hel with a sent ev yur muni;—damd fortunet wud yu hav bin if yu cam out aliv. Muni iz scars up ther, and the never let a strenjer go awe with eni.”

*Drover.* “And then yu wer wun ev that parti wer yu?”

*Strenjer.* “Yes, I woz.”

*Drover.* “And yu neu hwet woz goin on then? And that the wer fiesin tu reb me, e?”

*Strenjer.* “Yes; I neu hwet woz goin on ther; I neu hwet woz olwez goin on ther hwen a man hu had muni stept at that heus.”



*Drover.* “Wel! hwet wer yu dwin̄ ther? helpin̄ ałen̄ with the wurc?”

*Stranjer.* “Wel! ꝥ am a wudz-man—a timber-man—and wurc in the wudz; and last summer ꝥ woz in that neburhud a ɔn̄ hwil, and ꝥ yuzd tu go nits, with the rest ov̄ the men tu that tavern, tu get greg, tu s̄e the sits and tu hav fun. Ov̄ cors, ꝥ neu hwet the wer up tu ther.”

*Drover.* “Wer yu net ofred tu go amun̄ such felloz?”

*Stranjer.* “O no! ꝥ had nuthin̄ tu mac me fer; ꝥ had no muni; we spent ous̄ muni az fast az we ernd it, and sumtīmz suner. The won't hurt eni bēdi hu haz no muni; but ther iz a set around that tavern hu never let a man go awe with muni, and the wer olwez serri that the let yu go. ꝥ herd the matter toct over mor than wuns. But with yur jocs yu cōpletli get ahed ov̄ them.—Wel! hwer ar yu steppin̄ nou? ꝥ wud līc tu her yu tel storiz agen; and then ꝥ thinge yu ar a littul indeted tu me,—at the lest, a tret or tu.”

The drover told him at hwet tavern, in the neburhud, he wud met him the felloin̄ de, and that he wud be glad tu drin̄g with him; that he woz veri grateful tu ol̄ thoz felloz hu cept hiz cumpani under the tre that nīt, and that he wud be glad tu hav an oppurtuniti tu drin̄g



with ol ev them; that he so sun after supper that he had stoþt for the nīt in a gaṅ ev frēbuters, and that he had tēcen up stori-teliṅ for the nīt az the onli menz ev sefti; that he had never, befor or sins, egzerted hiz enerjiz so much in telin storiz tu mēc it effectual, nor had the art ever befor, or sins, bin so profitabul tu him,—az it had bin, that nīt, the menz ev helpin him tu go out frēm that den with about tu theuzand fiv hundred dōllarz in hiz pōcet.

But, grandfather ofen told storiz—*ol nīt*—hwen he had no fēr ev rōbberz. ꝥ hav herd hiz sun, Jēn, se that he had ofen gēn tu bed, let at nīt, levin hiz father with sum uther droverz, or with sum eesperts at yarn-spinnin, telin storiz and lafin az if the had never had eni fun befor; and, in the mōrnin hwen he aroz, he found hiz father stil sitin with the rest ev the parti with hum he left him telin storiz with az much zest az if the had just begun ther telz, and az much harti lafter az if the had never herd a stori told befor.

Inded, the art he luvd and studid; and thru the practis ev it chefli, no dōut, he attend tu that fīn cōmmand ev ters, cheis, eufonic, swasiv, winnin spech that wēz, bī no menz, wun ev the lest ev the thinz that grēst him.











## CHAPTER II.

### THE HISTORI ØV ANDRU LARISUN.

Andru Larisun, sun øv Andru Larisun and Lavina Severnz, wøz børn Ma 17th, 1776, in the Tøunship øv Delawar, Cøunti øv Hunterdun, Stet øv Neu Jerzi,—upøn a farm about a mil and a haf north-west øv Møunteri. Upøn this farm he remend until he wøz about eten yerz old,—the ej at hwich he wøz apprentist tu Brittain tu lern the biznes øv stor-cøpin.

Hwīl at hom he semz tu hav bin cept at studi manli under the direcshunz øv hiz father hu had a scul høus upøn hiz farm and in it, assisted bī hiz wīf, cøducted a scul. Høu apt he wøz az a student ꝥ hav no menz øv noin, but sertin it iz that in hiz cors øv lif he amast an amezin stor øv yusful nølej and wøz wunderfulli deestrus in appliing it.

At wun tīm, he wøz a Scul-Techer. So wøz hiz father and so wøz hiz grandfather. But øv hiz ecsperiens az a techer he semd tu hav but littul tu se. The onli tīm that he menshund tu me the fact that he had bin a Scul-Techer, wøz



en an eccezhun that he woz trīng tu lern frēm  
 mē hwet mī cors ev līf woz līcli tu bē. Az ꝥ  
 woz diffident in replīng tu hiz cwestyunz he  
 sed: “Shurli yu du net intend tu tēch scul ol  
 yur dez; that wil du tu begin līf with, or tu  
 bridj over a slacnes ev biznes in the winter, or  
 serv az a cīnd ev mac-shift hwīl wun iz wetīng  
 fōr, or preparīng fōr sumthīng better. But that  
 wil net du fōr a līf-wurc fōr yu—ther iz net  
 enuf in it—it duz net afford scop enuf fōr a  
 man ev enerji. ꝥ wuns tot scul and līct it—  
 and lernd much bī tēchīng utherz; but ther woz  
 net scop enuf in it fōr mē,—and the pe woz tu  
 pur; and so it wil bē fōr yu hwen yu get tu  
 bē a littul older. Tu bē a fīn scōlar iz veri dē-  
 zīrabul—mī father and mī grandfather wer,  
 and the olwez prīded themselvz in ther lernīng  
 and in ther lībreriz; and ꝥ woz brōt up, frēm  
 mī infansi, tu bucs, and ol mī brutherz and  
 sisterz wer;—and mī sister Salli tot scul lōng  
 after she woz marrīd, and helpt mantēn her  
 famili bī tēchīng. It iz realli the Larisun ev it  
 tu luv bucs, tu bē a redi rīter and tu tēch scul.  
 ꝥ woz brōt up bī mī father, tu surveīng, and tu  
 the formz ev rītīng dēdz, wilz, bēndz, mōrgejez  
 and the līc, and in the art ev public specīng; and  
 ꝥ becam veri redi at ol thez thīngz: the wer rec-  
 end accomplishments hwen ꝥ woz yun, and ꝥ  
 hav olwez dēlīted in them. Inded ꝥ hav olwez



thot that the man hu cannot red wel and rīt wel iz a pur devil. He iz but a bundul ev ignorans and superstishun, never noz hwet ther iz tu be enjoid; and, az a rul, becumz a šlev tu hiz appetīts and a dup tu demagogz—politishunz and dēminiz. Such men ar tu be pitid!”

Az hiz sunz hav no remembrans ev hiz teching, I suppoz that he acted az a Techer onli hwīl he wēz yun—perhaps about the tīm he wēz marrid, or sun after that peried. Ther ar several thing that led me tu thinge that he never tot until he settuld on the farm ner Frenchtoun and that he tot in hiz on hous on that farm during the first feu winterz that he livd ther.

At an erli ej, about 18 yerz I thinge, he wēz bound tu serv an apprentisship tu a man cōld Brittain, hu at that tīm cept stor at Baptisteun. Hiz apprentisship, accordin tu the indentur, ecspīrd hwen he wēz twenti wun yerz old. So wel plezd with hiz apprentis wēz hiz empleier, that befor he attend hiz majoriti, he wēz tēcen intū cōfidens bī hiz empleier, and becam a partner with him in stor-cepīg.

At that tīm Baptisteun wēz, az it stil iz, a veri smol villej; but, at that tīm, it wēz a notēd biznes senter, and therat wēz handuld much merchandīz.

Az ther wer nether canalz nor relrodz at that tīm, in this part ev Neu Jerzi, eni senter



in a cultivated district from hwich diverj'd gud rodz, mīt becum a marcet, provided onli ther happend in it a man with the recwizit ecsperiens, a biznes capasiti, and enuf capital. Hens ther sprun up in our cōunti in erli dez, Hedewörterz, Ringoz, Mōunteri, Prolzvil, Baptisteun and a number ev utherz that ꝥ mīt menshun, ev gret importans, in thoz dez, az biznes senterz. Herat wer bot the prodys ev the surroundin cuntri,—gren, frut, porc, bevz, poltri, potetoz, flacs and hwetever els the thrifti pepul ev our cuntri in erli dez cultivated, or gatherd from spontaneous groth. From thez senterz ol the prodys bot must be carted tu Filadelfia or Neu Yorc, in wagenz, or els tu sum points upon the bānc ev the Delawer, or the Raritan River, at hwich it cud be plest on bord Durham bots, and bī menz ev them transported tu the abuv namd sitiz,—hwich, in thoz dez, wer the hed marcets ev our land.

This methed ev transporteshun med temin a biznes, and everi merchant, at a gret ecspens, woz compeld tu emplōi meni temz. Tu be shur, ther wer a feu sīts upon the bāncs ev the Delawer at hwich prodys woz bot, and from hwich it woz shipt, in lets, directli tu Filadelfia, at littul cōst az compard tu the ecspens ev temz and wagenz. Such wer Prīmhop, abuv Wel'z Fōlz, Prolzvil and Milford.



Thez, ev cors, wer plesez at hwich men with gud biznes cwelitiz sun becam rich—becoz ev the chepnes ev transportin the commeditiz in hwich the delt.

At this tīm, Lambertvil, Stocton and Frenchtoun had not begun tu be; at thez plesez ther wer yet not even bot landingz or rodz that led doun tu the woter ev the river. But the enterpriz ev Andru Larisun sun opend up a we tu get the prodys bot at Baptistoun tu the nerest point on the bage ev the Delawar at hwich bots cud land. Bī a littul ecspenditur he wurct a we thru the raven hwich openz out intū the plan ev the Delawar ner the sīt upen hwich Frenchtoun neu standz. This we haz sins becum the rod frōm Baptistoun tu Frenchtoun. Ther wēz then but feu hēuzez upen the sīt hwich we neu col Frenchtoun. Ol wēz a dens fōrest, ev huj ocs, mepulz and hicoriz, ond bī a Swis-Frenchman hum the cold Pōl Henri Mallet Prevost, hu ond nerli a theūzand acerz ev land ther, upen hwich ther wēz a grist mil and a so mil.

Prevo (Prevost) wēz rich, enterprīzin and shrud, and invīted eni prōject that mīt develōp, at that plas, a līn ev biznes. Andru Larisun's prōject met hiz appruval, and he did hwet he cud tu encurej him in hiz enterpriz, with the hop that the plas wud becum a biznes senter.



The river woz net ezili accesibul; but a lit-tul enjinerin and a feu men with temz, plëuz, scraperz and the lîc wurct a we thru the barrier ev sand and rees, wîd enuf tu let a for hors tem doun tu the woter ev the strem. Her he constructed a rud landin for bots, and fröm this sît, then in the wudz, shipt hwet he and hiz partner collected at Baptistoun, thre mîlz awe.

Befor ecsecutin this project, the partnerz had lest for twenti yerz the river bane doun tu lowater marc, for nerli a mîl in lengh,—so that the completli centroid the bot landin. Upen this sît, a cabin woz sun bilt, and in it Andru Larisun dwelt. Thus began the mercantil fez ev Frenchtoun.

About this tîm, September 2d, 1797, Andru Larisun marrid Mari Wilsun, doter ev Jøn Wilsun and Jenni Dremer, ev the Tounship ev Delawar, Ceunti ev Hunterdun, Stet ev Neu Jerzi. He and hiz partner neu erected a bildin hwich servd both az a dwelin and a stor. In this bildin in the sprin ev 1798 Andru began tu cep hous; and in it also he man-ejd a stor hwil the senyur partner conducted the mercantil affarz at Baptistoun.

Biznes increst; the bot landin gretli fasilitated the transporteshun ev ther merchandîz and tu it the had ol the prodys the bot fecht.



In purchasin' produs ev farmerz and utherz, the prisez offerd wer az much az possibul accompanid with the stipuleshun that the produs bot, or barterd for, shud be deliverd at the stor at the bot landin on the barge ev the Delawer, and that the commeditiz sold or barterd awe, shud be tacen from the stor at the River. Thus the sevd the ecspens ev cartin, from Baptisteun tu the Delawer, veri much ev the wati material the handuld. This savin sun mad the senyur partner rich, and az sun lifted Andru Larisun intw such finanshal cendishun that he left the stor and began tu du biznes on a wider scal,—tu bi and sel farmz, drov shap, couz and horsez.

Hwil in this mercantil enterpriz, Andru won the respect and confidens net onli ev P. H. M. Prevo but ev hiz hol heushold, so much so that ever afterward the Prevoz and Andru remand fast frendz. This frendship and confidens woz ev no smol advantage tu Andru. For in subsecwent speculeshunz, if hiz purs woz net adewet tu emerjensiz, he had but tu intimet hiz nedz tu P. H. M. Prevo or tu hiz sun A. M. Prevo, and eni sum that he mit ned woz at wuns tenderd tu him.

The nem *Prevo*—in Andru Larisun's er did net mac a eufenic prefix tu the wurd *town*. Hens he refuzd tu col hiz biznes hedcwörterz



Prevo—toun. But Prevo wəz prəʊd əv hiz French blud and Andru nəʊ that it wud be net les pleziŋ tu hiz old Swis admīrer tu col hiz biznes plas, after the sors əv the old Swis-man'z prīd than after himself. Hens he, in ol hiz biznes paperz, stor bilz, *et cetera*, rot Frenchtoun insted əv Prevotoun; and in lo hiz cōverseshun he spoc əv the stor bī the river az hiz stor in Frenchtoun,—and the plas haz ever sins bin cold bī that nem.

The first farm that Andru Larisun ond cōsisted əv tu hundred and fifti ecerz əv land, situeted about a mil and a haf tu the north-est əv Frenchtoun. On this farm mī father wəz born, and ɔn it he livd until fiv yerz old. I hav ɔfen herd him spec in prez əv the plezantnes əv the sīt and the ecellensi əv the cweliti əv the land, and əv the plezant tīmz he had ther in hiz erli childhud.

Frəm hiz farm in Cinwud, nər Frenchtoun, he muvd in the sprīŋ əv 1810, upen a farm nəʊ ond bī Alfeus Fillips a littul wə north əv Harbortun in Merseer Co., N. J. Frəm this sīt he muvd tu a farm aləŋ the Old Yorc rod, about midwə betwən Məunteri and Ringoz,—a plas ləŋ nəʊ az the old Larisun Homsted,—nəʊ ond bī David W. Larisun,—in the Təunship əv Delawer, Cəunti əv Hunterdun, Stat əv Nəʊ Jerzi. Upen this farm he ended hiz dez, Julī



26th, 1861. Hiz bedi wəz berrid in Barber's Semeteri, in the townshipp, counti and stat afore-namd, Julī 29th 1861.

From the tīm he left the stor in Frenchtown, Andru Larisun olwez livd upen a farm. Hwether he lict the wure insident tu a farm, ꝥ no net; but sertinli he neu wel hwet wəz tu be dun upen a farm, hwen it shud be dun, and hēu it shud be dun,—and sumhēu he olwez got hiz farm wure dun in tīm, and in the best ev manner. The farm upen hwich he livd, az lēg az ꝥ neu him, wəz olwez in the best cōndishun, az wel in tilth, az in bildinz, fensez, redz, brucwez, orchardz, wudz, lenz &c. ꝥ hav efē herd mī father sē that he never neu hiz father tu wure at farmin; but, at sum tīm he must hav lernd tu du ol the varius laburz that ar insident tu agricultur, and the manejin ev stēc. Hiz crēps wer olwez az gud az the best, hiz cōuz, hēgz, shēp and hōrsez wer ecellent and the olwez ferd wel, az wel fōr fud and dring az fōr shelter and beddin. Hiz epiri wəz a sho, hwil hiz turciz, gēs, ducs, pēfēulz, giniz and chicens completed the cōplement ev the stēc ev a wel orderd farm. Inded, the old Larisun Homsted, upen the Yorc Rod, betwen Mount-eri and Ringoz, wəz a spectacul that everi traveler upen that hīwe veud, admīrd and rememberd; and the stēj driver, ēn hiz wē frēm



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Filadelfia tu Neu Yorc, az he past that tīm enurd manshun, envirend bī statli trez, and a beutiful yard, woz wunt tu point tu it, and se tu the passenjerz in the stej: “Ther livz Andru Larisun.”

He woz cunstabul ev the Tounship ev Delawer from 1823 tu 1828 hwen the Tounship ev Delawer consisted ev hwet iz neu Delawer, Est Amwel, West Amwel, Lambertvil and Raritan, and the biznes, under the loz hwich then egzisted, eccupid nerli ol ev a man’z tīm; and recwird a persun ev superior cwelificeshunz tu attend tu it. Hēu wel he woz adapt-  
ed tu the biznes ꝥ no net; but he sertinli woz veri poplar az a cunstabul, and send tu līc the biznes it brot. ꝥ hav ofen herd him tel, in hiz spirited, gud yamurd we, ev the perseverans, tact and darin cwelitiz nesesserili recwird tu effect the ecsecushun ev sum rits plast in hiz handz. At that tīm, a man cud be imprizund fōr det; and tu arrest wun that prezented the apperans ev levin the stat, without pain hiz dets, woz a cōmmon occurrens, and it woz the onli we tu mee the creditorz ev an abscondin detor sef. But, tu arrest such woz, ofentīnz, not ezi, and ofen attended with sum danjer,—mor realli than the lō recwird ev an offiser. Hens, if the offiser woz a littul cōwardli, the



detor, if pritti ruf, and non tu be inclind tu blud, ofen escept.

Æ hav ofen herd him tel ev a littul fet that he thot wurthi ev menshun,—and Æ thing veri characteristic ev the man, az an offiser. It semz ther woz a man (Lambert bī nem, Æ thing) hu livd upen a farm ner Senter-Bridj (nou Stoctun) in rather a præfligat we hu becam indetted tu several, and hu, in order tu enebul him tu cef from peiñ hiz creditorz and tu hav sumthin tu start biznes in anuther stat, sold hiz effects in a cwiet we, peceted the muni, and preperd tu pas over intw Pensilvania. He woz a ruf fello, a cīnd ev brigand at the best, and ol ferd him. The cunstabul woz apprīzd ev the cōndishun ev affarz the afternūn befor the mornīg upen hwich the abscondīg fello intended tu lev the stat. No tīm woz lost. A proper rit, bī wun ev the creditorz, woz obtand from the proper ofheriti and plast in the cunstabul'z handz. At wuns he set out tu arrest the abscondīg detor. But befor he recht hiz hōus, he met anuther creditor, from hum he got proper paperz for collectīg. He arrivd at hiz hōus betwen sunset and dare, and incwīrd for him; hiz wīf stated that he woz net at hom, and that she thot that he wud net be until the felloīg de; that he had gen awe upen biznes. Az it woz then eventīd, and az ther



wer no hönzez ner bī, ther wer net meni chans-  
ez tu get ed tu help wetch the hōus, or tu geu  
hwet informeshun he neded. Accordinli he  
left the hōus, az he wud if ol thingz wer satis-  
factori, proseded tu wun ev the nerest neburz  
hu pruvd tu be interested in the matter. This  
nebur ashshurd Andru that the detor woz in  
the hōus hwen he cold for him; that it woz  
non that hiz wīf and an accōplis had him hid  
awe, and that the bragd that the wer armd,  
and that if he woz found, he wud net be tecen  
without the sheddin ev blud, that the had but  
wun mor nīt in Neu Jerzi, and then the pepul  
ev Neu Jerzi mīt go tu hel.

He advīzd the cunstabul tu net attempt tu  
vizit the hōus, az he wud sertinli get hurt, es-  
peshalli az it woz then after nīt; that he had  
better run the risc ev gettin him hwen he at-  
tempted tu cros over the river tu Pensilvania;  
that he woz at best a ruf, blud-luvīg fello hu  
wud be glad tu get intū the rufest cīnd ev an  
affre befor he left.

But that cīnd ev a statment wud net intim-  
idet Andru Larisun; it wud onli the mor  
arēuz hiz determineshun tu du hiz dūti. Ac-  
cordinli he sed: "Can I lev mī hōrs with yu  
til I col for it?" Tu this the replī woz "Yu  
can!" "Then" sed the cunstabul, "I'l catch  
that damd scōundrel and brīg him tu justis.



Du yu wōnt tu send yur clem with mē?—Æ shal get hiz muni, az shur az he iz alīv.” Tu this the nebur replīd: “Æ wud līc tu get mī muni, but Æ hav net thot it wurth hwīl tu trī—Æ thinge he haz thingz fīest so that hiz creditorz can’t get enīthin, even if the put him in jel.” The cunstabul replīd: “Wel! that iz hwet Æ am neu goīng tu sē about; and if yu wish tu trī tu get yur muni, and wil plas yur clem in mī handz, Æ wil du hwet Æ can fōr yu.”

The clem wēz plast in Andru’z handz, and he started alon tu the hōus in hwīch the detōr livd. It wēz darc, and it wēz renīng a littul, enuf tu mēc it veri disagreabul tu a stranjer tu wōc hwar he had net bin befor. Hwen he arrivd at the hōus and nōct at the dor, a wuman’z vōis sed: “Hu iz ther?” The cunstabul replīd: “Andru Larisun hu wishez tu sē Mr. L. on biznes.”—The wuman replīd: “Mr. L. iz net at hom, Æ am alon and yu must go awe frōm the hōus, Æ can’t let yu in nōr be annōid bī yu.”

Herupen, the cunstabul left the hōus and secrēted himself behīnd a ston-wōl that wēz bilt āround it at sum distans, az a cīnd ov fens tu the dor-yard,—awetīng the detōr’z return, if he be awe, or an oppōrtuniti tu gan acses tu the hōus in ces an accōmplis or enī cōnfīdēshal, shud vizit it befor mōrnīng. Let at nīt—



after midnīt—he herd fut-steps;—the persun befor reachin the gat that led tu the hōus, left the rod and went toord the hōus. Nēu wēz hiz tīm; ēther the detor wēz cumin hom or sum confidenshal wēz vizitin the hōus. With pistel in hand, Andru cwīetli aroz frēm behīnd the wol and girded himself fōr acshun. Az the persun nēct upōn the dor, tu gen an ōdiens, sum wun within shēuted: “Hu iz ther?”—The fello replīd in a lo veis, givin hiz nem. At wuns he herd the persun within se: “Ol iz rīt.” Az he herd the persun within unbarrin the dor, he scipt toord the hōus, and az the dor opend tu admit the vizitor, he (the cunstabul) past intū the hōus, under the arm ov the detor that held the dor open tu admit the vizitor. The detor had a club in hiz hand, tu du servis in cas he had bin dēsevd bī the persun hu gav hiz nem, or wēz attended bī eni wun hu mīt be armd with the lō. But the detor sō ther wēz no chans tu yuz hiz club; a pistel—cēct, the trigger ov hwich under the finger ov him hu held it,—wēz olredi pointed at hiz fas. He sō that he wēz tu be a ded man, at wuns, in cas he attempted tu rezist the offiser ov the lō.

The cunstabul, hwīl holdin hiz pistel in wun hand, plēst hiz empti hand upōn the detor’z sholder and sed: “Yu ar mī prizuner; giv



me that club and be seted." The detor reluctantli obed. He then sed tu the vizitor and tu hiz wif: "Be seted, and mec yurselvz cumfurtabul: I hav a littul biznes tu tranzact and I wont the heus az cwiet az possibul."

The teth ev the prizuner wer rattling amezingli, and hiz wif, frītend olmost out ev her wits, wez crīng furiously. A fev cīnd wurdz enebuld him tu gen an odiens, and he med non hiz biznes. Therupen he prezented the smolest clem he had,—amēuntin tu sum seventi-fiv dollarz,—the wun put in hiz handz bī the first clemant. The detor concluded rather than tu go with him tu jel, he wud pe the clem.—Hwen the muni wez resevd and plast in the cunstabul'z pecet, he prezented another clem that wez a littul larjer. Herupen the detor manifested much ajitashun, and gret reluctans tu pe. But the cunstabul informd him that he so hwen gettin the muni tu pe the uther clem that he had mor muni and that he wud net let him hav a chans tu giv it tu eni wun els; that he never let a prizuner in hiz charj go out ev hiz sīt nor hand enithin tu another; nor tu tec enithin from another,—and that hwet muni he had, wud hav tu be yuzd tu satisfi the clem—at the lest so far az it wud go; that les muni wud satisfi the clem hwil he had onli the fez ev wun offiser tu pe, than wud hwen he had



bin tecen tu jel, az then he wud hav a number ev offiserz tu pe. Herupen, the detor conclüed tu pe the clam. Hwen he had counted out the muni, and handed it tu the cunstabul, and the cunstabul had plast it in hiz purs, he presented another clam much larjer than the sum ev the uther tu, and demanded pement for this. Herupen, the detor asct if he had eni mor clamz agenst him. Tu this the cunstabul replid that he had net, that he had given him such short notis ev hiz (the detor's) prepare-shun tu lev the stat that he had net had tīm tu luc up eni mor clamz, and that the last clam that he presented he had got sins he vizited the hous in the evenin—hwen he went over tu nebur So-and-so'z tu get stablin for hiz hors.—The detor then stated that if he had non or suspected, hwen he woz arrested, that he woz goin tu present ol thoz thre clamz he wud net hav ped eni, that he wud hav run the risc ev sevin a littul ev hiz muni thru tactics with the jeler; but az it woz, if that woz the last clam he had, he wud pe it, and he wud then cros the bridj intu Pensilvenia az sun az he cud. Az he counted out the muni and handed it tu the cunstabul, he ecsclamd: “This iz a damd shem: I ecspected tu go intu Pensilvenia tu-morro with mor than seven hundred dollarz; but neu I hav onli about



twenti fiv dollarz left." Herupen the cunstabul asct: "Hwet tīm tu-morro du yu ecspect tu lev the stat?—The replī wēz: "We ecspected tu crēs the bridj befor sunrīz—but it wil net mac so much differens nou if we don't get of so erli: but hwī du yu asc that cwestyun?" "Wel" sed the cunstabul, "I thot me be yu wud wet until I cud go tu Lambertvil and bac—it wil net tec lēg." Herupen the detor luct earnestli at hiz wīf and sēd: "Rachel! get yur bennet and put en yur shuiz, and let us crēs that bridj az sun az we can—Ged onli noz hēu sun he wil be her agen with mor clemz—and I'd suner undertec tu get out ov the devil'z clutchez than tu escep from hiz."—And thus seig, the man and hiz wīf put en hwet the had tu wer, tuc hwet the intended tu carri in ther handz, and the with the vizitor and cunstabul left the hēus—the vizitor, tu go tu hiz hom, the cunstabul, tu the neburz at hwich he left hiz hōrs and "the damd scoundrel," az grandfather cold him, "intu Pensilvenia tu la planz tu chet sumbedi els."

The cunstabul, a littul befor the breac ov de, rapt at the dor ov the nebur with hum he left the hōrs; the nebur aroz, let him intu the hēus, and sed: "Hēu did yu sucsed?—Tu this the cunstabul replīd: "I get yur muni! and her it iz,—tec it." The nebur, sloli tecig



the muni and lucin at it veri smilinli sed: "Wel! ꝥ never ecspected tu get this—not a sent ev it—hwet shal ꝥ giv yu for yur trubul?" Tu this the cunstabul replid: "O, ꝥ med the damd scoundrel pe me mī fēz—ꝥ don't wont eni thin from yu!"—"Wel! but the rises yu hav run in gettin the muni for me, and her, yu hav bin up in the cold and wet ol nīt, and yur clothz ar wet upen yu nou—such undertecinlz must be satisfid—ꝥ wud not hav dun hwet yu hav for the hol bil—and ꝥ am wilin tu giv yu haf ev it for gettin it." Tu this the offiser replid: "ꝥ wont nuthin from yu—ꝥ get mī fēz—that iz ol the lō ecspects me tu tec. And, the lō ecspects me tu never let such damd scoundrelz escap pein ther dets, and ꝥ'l be damd if ꝥ wil, hwen ꝥ can help it. Hwen yu let wun scoundrel escap pein hiz dets, yu hav encurejd ten gud sitizens tu becum scoundrelz. The satisfacshun ev brinij such felloz tu justis, and macin them pe ther onest dets iz a hī reword tu everi offiser ev the lō."

Herupen a decanter ev brandi, a glas, sum shugar and a pitcher ev woter wēz plest upen a tabul that wēz betwen them, ech dranc tu the helth ev the uther, az wēz the custum in thoz dez, the cunstabul mōunted hiz hors and, in the gre ev the mornin, set out tu pe tu thoz



hu had put clemz in hiz handz, the muni he had collected for them.

Andru Larisun did a gret del ev biznes bi we ev setlin the estats ev desest neburz, and ofen acted az gardian for orfan children. But durin hiz older dez, the most ev hiz tim woz occupid in lucin after hiz investments,—hiz farmz, hiz milz, &c, &c. In the teunship ev West Amwel, he ond a farm thru hwich the Alecsocen Rivulet flos. Upen this farm wei milz; a fleurin mil, a so-mil, an oil-mil and a sider-mil and a distileri. Tu cep thez in reper, and tu luc after the interests ev several uther farmz that he ond consund much tim.

	1 Sara
From	2 Jen
Andru Larisun and	3 Jon W.
Mari Wilsun	4 Andru
ishshud:	5 Benjamin
	6 Abraham D.
	7 Lavina

2 Jen, did Jan. 26th, 1800, ejd 19 dez.

6 Abraham D. did Oct. 11th, 1815, ejd 5 yerz, 6 munths, 8 dez



### CHAPTER III.

#### SARA LARISUN.

Sara Larisun woz born in Frenchtown, March 2d, 1798. She marrid Grun Wilsun, Feb. 24th, 1830.

The settuld upen a farm ner Harbortun in the Tounship ov Hopwel, Ceunti ov Merseer, N. J. Upen this farm the dwelt until the spring ov 1862, hwen the muvd tu Lambertvil, hwer he did. For a tim thereafter Sara livd with her doter Lavina in Lambertvil; but after a feu yerz the-returnd tu the homsted and ther dwelt until Sara'z deeth, Des. 12th, 1883.

Untu

Grun Wilsun	{	1 Meri
and		2 Lavina A.
Sara Larisun		3 Jen L.

wer born

1 Meri marrid Alfesus Fillips. The neu iv upen a farm ner Harbortun, Merseer Ceunti. Untu them hav bin born Grun Carmen, Sara F.,



Josefen V., Anna L., Meri H., and Onilda J.

Æ. Carmen marrid Ella Wilsun, bī hum he haz wun child, Jozef. Sera marrid Oliver Tītus, bī hum she had Sera and Edith. Josefen marrid Jorj Wulsi, bī hum she had Lizzi. Onilda marrid Samuel Hart.

2 Lavina A. dīd a med, Mē 24th, 1887  
ejd 54 yerz, 4 munths, 28 dez.

3 Jēn L. Wilsun, marrid Sera A. Fillips.  
Jun 15th, 1861. He nēu livz in Lambertvil,

Hiz children ar: Rozella, Catti and Grun  
Carmen. Rozella marrid Alēnzo Severz, bī  
hum she had Viola.

## CHAPTER IV.

### Jēn W. LARISUN.

Jēn W. Larisun wēz bōrn Julī 11th, 1801.  
He marrid Mariā Fisher, Mē 9th, 1822. In  
the spring ev 1823, the muvd upen a farm in  
Dēlawer Tēunship, then ond bī hiz father, nēu  
ond bī Jēn D. Larisun. In the spring ev 1828  
he bot the Tavern en the old Yorc rod, a mil  
nōrthēst ev Ringoz, nēu cold Plezant Cōrner.  
This tavern he cept until about 1850.—He cōn-



tinud tu liv at Plezant Corner until the winter ev 1886—87, at hwich tīm, hiz wīf haviṅ dīd, he went tu liv with hiz bruther Benjamin, and with him he stil livz.

Untu	
Jen W. Larisun	{ 1 Jorj,
and	{ 2 Jen Fisher,
Maria Fisher*	{ 3 Lucreshia An,
wer born	{ 4 Abraham W.,

1 Jorj woz born March 19th, 1823. He marrid Sera Holcum, doter ev Ralf Holcum, Oct. 5th, 1846, bī hum he had thre children: Elwud Larisun (born Julī 4th, 1848) hu marrid Matti Snider; Helen Larisun hu woz born Sept. 4th, 1850; and Jen W. Larisun (born Feb. 25th, 1852) hu marrid Trui Dilts.

Sera Holcum dīd Julī 23d, 1855. Subse-cwentli Jorj marrid Meri An Pacsun, doter ev Ruben Pacsun ev Franclin Tounship, Hunterdun Cōunti, N. J., bī hum he had Tōmas H. Larisun (born Jun 28th, 1857) hu marrid Elizabeth Holcum, doter ev Emili Holcum (Jan. 6th, 1883) and hu neu livz in Lambertvil, N. J.;

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\*Maria Fisher woz the doter ev Jacob Fisher, hu livd en the old Fisher Homsted, nēr Rectoun N. J.



Jørj Larisun (børn Feb. 7th, 1859) hu mar-  
rid Etta Sanderz, April 9th, 1884; Jacob S.  
Larisun (børn Ogust 23d, 1860) hu marrid  
Meri Teufel, Sept. 13th, 1886; Meri Elizabeth  
Larisun hu wəz børn Julī 19th, 1862; Lucrē-  
shia An Larisun (børn March 18th, 1864);  
Sera S. Larisun hu wəz børn Jan. 7th, 1866,  
marrid Jøn R. Holcum, sun ev Thomas S.  
Holcum, Feb. 12th, 1885, bī hum she haz Eva  
S. C., børn Jan. 9th, 1886, and Jamz Carrell,  
børn Julī 28th, 1888; and Jøn S. Larisun hu  
wəz børn Jan. 24th, 1869.

2 Jøn F. Larisun marrid Clarinda Dilts  
hu had Andru, hu marrid a Stevensun; Ed-  
ward H., Fransis, Lewis, hu marrid a Crosdel.

3 Lucreshia An marrid Ogustus Blacwel,  
bī hum she had Charlz B. (marrid Sera Fish-  
er) and Anna M.

4 Abreham dīd March 14th, 1850, ejd  
7 munths.

## CHAPTER V.

### ANDRU LARISUN.

Andru Larisun, secənd sun ev Andru Lari-  
sun the drover, wəz børn Oct. 2nd, 1803. He



marrid Meri An Fillips, Feb. 2nd, 1837. He did at the old Larisun Homsted, on the Yorc rod, Jan. 12th, 1885.

Untu him wer born Jøn P., hu did Ogust 4th, 1846, ejd 7 yerz, 7 munths and 2 dez, and David (born Me 10th, 1844), hu marrid Sera An Wilsun, Nov. 9th, 1864, bī hum he had Meri Carolin Larisun (born March 24th, 1867, marrid Charlz E. Holcum, Nov. 1886); Jøn Fillips Larisun (born Julī 12th, 1868, marrid Besse B. Mathuz, Nov. 9th, 1887); Cora Me Larisun, (born Julī 13th, 1872); and Heward Wilsun Larisun (born Julī 6th, 1875).

David Larisun livz upen the farm ner Mounteri, Hunterdun Co. N. J., so løj non az the Larisun homsted. He iz a cwiet, industrius, uprit, hom-luvij man, a thrifti farmer and a gud sitizen.

He iz a gud agricolist and a sucesful tender ov stoc. Ol the appointments ov hiz larj farm ar first clas. He iz olwez abrest ov, or a littul in advans ov the best ov hiz neburz, with hiz feld wurc; hwil hiz stoc machez that ov the best brederz.

In politics he iz a democrat; in relijun a Prezbiterian—a member ov the Prezbiterian Church at Mounteri.



## CHAPTER VI.

### BENJAMIN LARISUN.

Benjamin Larisun woz born upen the 5th, ev Janueri 1805, upen a farm ner Frenchtown, in Cigwud Tounship, Hunterdon Co., N. J. Hiz father wishin him tu pursu the profeshun ev Lo, at an erli det had him trend tu thoz branchez ev lernin that wer in thoz tīnz, suppozd tu be essenshal tu that vocashun. But, az he preferd agricultur, he gru up tu a nelej ev that art and haz olwez pursud it,—with dilijens, scil and suces.

He haz olwez bin avers tu holdin public pozishunz or eni offis hwich cud, in eni we, be considerd a gift ev the pepul. Hiz ambishun haz ever bin tu du hiz on biznes, in hiz on we, onestli, fathfulli, in tīm, with desensi and in order, and tu let utherz du az the plezd. He haz olwez bin slo tu sec advīs ev eni, and a thousand tīmz sloer tu giv advīs—even tu thoz hu sec it ev him. Under everi sircumstans ev a lōg līf, and amid ol the perplecsin difficultiz that, az a biznes man ev 81 yerz, he must hav



encounterd, he haz olwez semd tu no just hwet woz best tu du; and durin ol thez yerz, he haz just az wel non heu tu let the biznes ov uther focs alon. Tu no the biznes ov hiz neburz, unles asct bi the proper wun tu no it, or tu no eni wun'z prīvat affarz, or sinz that Benjamin Larisun never committed. He olwez had a cen ī tu se hwetever cud condus tu the prosperiti, happines and the gud ov ol, but woz ever blīnd tu enithin that cud onli mar the felinz, and hurt humaniti. Curius enuf he haz ever bin tu no hwetever cud tend tu elevet mortalz, but he never alloud hiz curiositi tu led him intu a nelej ov thingz that tend tu the mizeri ov eni wun. And hwīl hiz herin haz olwez bin cen, and he haz lōg herd the tōc insident tu bizi līf, he haz olwez bin slo and ec-sedinli cōshus in repetin hwet he herz. Thus, he haz olwez livd, net onli in pes with hiz neburz, but gretli respected bi them. Hiz motto haz ever bin: "Never thing il ov a man unles yu ar compeld tu du so bi hwet yu persunalli no ov him; and, if yu can se no gud ov a persun, se the lest that yu can about him,—rememberin that everi wun ma hav relativz that ma be wurthi,—huz felinz yu ma net hav a rīt tu hurt."

Tu politishunz, he haz olwez bin overs; and in politics, he haz ever tēcen the lest part pos-



sibul. For the prezidensi, he voted for Jackson, Harrisun, Cla, Telur, Scot.

He wəz baptizd intə the Baptist Church əv Sandi Ridj March 1868. He wəz elected de-cən in that church in 1869 and stil holdz that offis.

He marrid Hanna An Holcum,\* Feb. 28th, 1829. He settuld upen a farm nər Sandi Ridj Church (nəu ond and əccupīd bī Jən D. Larisun) Āpril 1829. Upen this farm he livd until Julī 1873; at hwich tīm he muvd intə the həus in hwich he nəu dwelz. The həus hwich he nəu əccupīz he bilt durīg the yerz 1872 and 1873.

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\*Hanna An Holcum (börn Nov. 17th, 1809) wəz a dōter əv Captin Jərj Holcum, hū livd upen a farm in West Amwel Təunship, Hunterdun Co., N. J., nəu əccupīd bī hiz sun Andru B. Holcum. Her muther wəz Catherin Butterfəs, a dōter əv Andru Butterfəs and Hester Ent əv Sandi Ridj.

Hanna An Larisun wəz a wel proporshund, muscular wuman, abəut mēdium in hīt. She wəz notəd fər strength and pəuer əv endyrans. Meni əv the fets she accəmplisht wer ecstraordinari. Fwuns sō her carri a sac əv sōlt, weīg 320 pəundz frəm a wāgən, the distans əv 25 yardz, and then up a flīt əv starz. She wəz non fər her eespertnes in the manējīg əv hōrsez, hwether under the saddul or in harnes.

She wəz a cwīet wuman, pəsabul and industrius, and wōntəd everi bēdi els tū bē sō. She wəz handi—unqzhualli sō—in everi branch əv her wurc. She wəz a wəver bī trad, and wov meni əv the linen shets and the blāncets under hwich her children slept. Sum əv her handi wurc əv this cīnd stil egzists.

Ƴ hav herd her, and Ƴ hav herd uthərz sē that she had sherd the shēp, wəsht, culurd and carded the wul, spun it intə yarn,



Benjamin Larisun grū tu manhud hwīl the manli sports wer yet cultivated. Tru tu the instincts ev hiz Larisun blud, he erli becam a famus danser, and a hero at reslin and jumpin. Az he wēz smøler ev statur (net mor than fiv fet et inchez tøl), than the averej ev the Larisunz he semd tu be les suted tu reslin. But, in this līn he had a record that wēz enviabul.

I hav herd meni hu grū up with him relet insidensez shoīn hiz abiliti in this feld. And it apperz frōm ther tōc that hwen frōm twenti tu twenti tu yerz ev ej, he wēz øfen sen at that gam, and wēz pritti shur tu cum øf first best.

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wov it intū clōth, cut it and mad it intū garments fōr her oldest tu children.

With her, øl wēz ørder. Fōr everithīn she had a plas, and everithīn must be dun øn tīm. The sezunz cam, and brōt ther chanjez—never tu sun fōr her; the wure ev the Føl wēz dun in the Føl and she wēz redi fōr the dūtiz ev Winter az sun az the sezun cam. The wure ev the Winter wēz dun in the Winter, and ther wēz no lingerīn considerashunz draggīn cløg tu interfer with the dūtiz ør the enjeiments that the Sprīn munths brōt. She wēz ever redi—never in a hurri; tu ecsēcut a pes ev wure herself, wēz suner dun and szier dun, than tu tel anuther tu du it, ør høu tu du it.

She wēz a rijid dissiplinarian. She wēz carful in givīn ørderz. But, her ørderz must be obed tu the letter and egzactli upen the tīm spesifid. She mad no cōmpromīz with sloth and no provizhun fōr falur. She did net fal herself; she did net ecspect her children tu fal. She respected her children and the erli lernd that the must respect her. She gav her children hwet she wisht them tu hav, and then the must tec car ev hwet wēz given them. Dissolutnes, in eni wun, she never tolerated; ther wēz no ecscus fōr vīs; and yet she liet sport, had sport, and tōt



Jacob Scenc hu wēz sum ten yērz older than Benjamin Larisun, but hu, accōrdīng tu thēr statments, wēz with him much ēv thē tīm durīng hīz yunger yērz, yuzd tu establish a cīnd ēv cinship tu mē, bēcōz hē had bin so intimetli accwented with mī father and had acted az hīz “secōnd” so ēfen in reslīg machez. And with prīd and egzultashun hē yuzd tu tel mē with hwet “bulliz” hē had sēn mī father grappul

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her children tu bē sportiv. And, in wit and yamur shē wēz a terrōr, tu hamsoever shē attacted.

Her test fōr thē eufenic, thē beutiful and thē tru wēz ecscwiz it. In thē beuti ēv fōrm and culur shē wēz ever instructīg, and in ōl shē did her appreshiashun ēv thēz elements wer shon. Her appreshiashun ēv eufoni wēz remarcabul. Thē mōdelz tu hwich shē rēferd wer select. Hwen so smōl that shē had tu carri mē a part ēv thē wē, shē yuzd tu tec mē, in thē evenīng, tu thē wudz tu her thē Swamp Rōbin (*Hylocichla mustelina*) sīg, and then hwīl lissenīng tu thē vōis ēv thīs, thē swetest vōis ēv thē fōrest sōgsterz, shē wud cōmment upōn thē puriti and clānes ēv its not, and cōntrast it with that ēv sōgsterz ēv les ecsellens,—in such a wē that thē lessunz shē then gav mē I stil remember and thē hav ever bin mī gīd in everi effort that I hav mad hwen eufoni wēz involvd

If her children did nōt hav a gud grōundīng in thē Fīn Arts, it wēz nōt bēcōz thē had desended frōm a mōther hu wēz barren ēv Esthetics, ōr frōm wun hu had neglected tu tēch thēm that thē beutiful and thē eufenic ōlwēz attend thē gud, and that in art, simmetri transendz ōl uther thīngz.

Shē wēz baptīzd intū thē Sandi Ridj Church bī thē Rev. Jōrj Yung hwen abōut 34 yērz old. Shē wēz an egzemplāri cristyūn,—ful ēv that spirit that grast thē gud Samaritan.

Shē dīd ēv apoplecsi, after an ilnes ēv sics dēz, ēn thē 14th, ēv November 1869. Her remanz iz interd in thē Semeteri at Sandi Ridj, N. J.



and heu sun he put them upen ther bacs. He yuzd tu se: "In the cōunti ev Hunterdun ther wēz nōt a man tu bē fōund, hu, in a fēr set rōund, cud put Ben. Larisun upen hiz bac, and bī fēr menz he wēz never put ther."

This statment, hōuever, duz nōt nesseserili implī that Benjamin Larisun cud thro everi man in the cōunti ev Hunterdun. I hav dun enuf at reslin mīself tu nō that wun mē bē macht—that tu persunz mē "tec hold" and mēc livli tīnz,—go over the turf at a racet, and mēc the dust flī amezinli—until both ar so tīrd that the scwelli dezīr tu drō the gam. Mor sport iz seldum sēn than hwen tu felloz ar perfectli macht in a resel.

Ov dansin he wēz sertinli veri fōnd and at it, in hiz erli dez, he must hav dun much. At the lēst, it sēnz tu mē that in sentral Neu Jerzi, everi bōdi nēr the sēm ej with him hu had a "recōrd" in dansin yuzd tu clem cinship, or at the lēst, a rīt tu an accwētans with mē becōz the had danst with mī father.

In dansin, in hiz ces, (and I hav sēn him at it meni a tīm), lītnes ev step wēz the prēmīnent fēz. In this, smōlnes ev statqr and lītnes ev frēm gratli eded. Ralf Sutfin, hu wēz abōut mī father'z ej and wun ev hiz assoshiets in erli līf, sed tu mē wun dē, dūrin hiz last il-



nes (he did at the ej ev 87): "Hœu iz yur father, Dœctor?" F replid: "He iz wel F thanc yu!" Sed he: "O, hœu F yuzd tu lic tu se him dans. He wœz az nimbul az a Fœ."'

Ov hiz abiliti tu jump F no sumfing. Hwen about 21 yerz old, F wœz at mī father'z œn a vizit. Az he wœz soij gras-sed, F volunteered tu go with him tu help him so. The feld in hwich wœ wer at wurc, wœ œppozit tu wun in hwich nebur Job Wulvertun and hiz men wer duinj the sam cīnd œv wurc. Hwen the so that F wœz with mī father soij, the cam up in the feld tu se: "Hœu du yu du?" *et cetera*. Sun, Asher, the oldest sun (about 27 yerz old) hu had a record in athletic sports sed: Wel! Cornel! F hop yu hav net get so depli engejd in Latin and Grec that yu find no tīm tu dans, jump, rīd hœrsez standinj œn ther ber backs and swim az yu yuzd tu du." "O no!" F replid, "F tœc sum ecsersīz wuns in a hwīl."

Therupœn he stept œut upœn a sīt that wœz favurabul fœr jumpinj and began tu mœc thoz moshunz hwich œlwez presed a gud lœj lœp. At the first bound he mœrcet 12 fet. Ov cors, F macht him,—nuthinj les wud du fœr wun hu wœz a Collœjiet, and F wœz tu mœdest tu du mor.

Agœn he jumpt, and agœn F wœz œœful tu plant mī fut-steps in the trœcs he had mœd.



Az we wer ner the hīwe, we sun began tu hav vizitorz hu wetcht our efforts with delit.—So, jump fellod jump for a tīm—hwen sum utherz hu, bī that tīm, had cōgregated, wisht tu trī ther abiliti tu out du hwet we had dun. But ev thoz hu jumpd ol fel behind Asher'z tracs.

The old focs, Job, father, Mørris Cøudric, Jacob Worman and utherz hu with yunger wunz had assembuld, tue much interest in our sport. Job wēz a veri fat fello, (wed nerli thre hundred poundz) and a harti lafer, hu never tīrd ev sport. Az he wønted tu cēp the fun goin az lōg az he cud, he sed: “Beis, ther iz an old man in the parti hu can bet eni ev yu, if we can onli get him at it.”

The respens cam frēm a duzen mōuthz: Hu iz he? put him on the turf.”

Job then sed: Her, Ben! Sho thoz bēiz hēu we yuzd tu jump.”

Ben wēz reluctant tu go upen the turf—he wēz out ev practis—had nēt practist (he sed) in over twenti yerz;—but with urjin frēm ol, he stept up tu the scor, med about the muvz that old, first clas jumperz olwez mac, spran with an ajiliti that brot the blush tu the chec ev both Asher and mīself and planted hiz helz sics inchez over the best mezhur that we had med.—Ol in the parti wer tu much astenisht



tu laf. Asher, tu mæc matterz az ezi fôr himself and fôr me, and tu dæ œnur tu the man hu had so ezili beten us, sed: “ Wel, Cornel, it’s a gud thin yur father iz œut œv practis—œr he wud hav distanst us so gratli that we wud be ashamd tu ever agen jump, in the prezens œv this parti.”

Benjamin Larisun wæz in no sens a cœuard. Hwîl hiz curej œlwæz prauvd adœcwet tu the emerjensi, it shu best in thoz senz in hwich naburship, and filanthropi wer involvd. In dæin hiz duti, ther wæz no flinchin. Az a tîp œv this fæz œv the man, I wil tel a littul stori.

Durin the summer œv 1854, cœlera invæded œur cuntri. At first, the sitiz onli wer scurjd, but sun it spred œut intæ the villejez and the rural districts. Meni dîd œv it and the terror œv it wæz appœlin. Meni œv thoz hu wer pres-treted dîd without the car œv a nurs—so fœful wer even the relativz œv the sic.

In œur cœunti, meni dîd. During the epi-demic, wun Sunde, I attended church at Mœunteri. As the pepul wer goin intæ the church, a hers berin wun, ded œv cœlera, and tæ men tu dig a grav, past intæ the graveyard that adjeind the church-bildin. Befœr the Rev. Circpatric ended hiz sermœn, a littul nœiz at the graveyard get attracted mî atten-



shun; and az ð luct out ev the windo, ð sō anuther hers with anuther bedi ded ev colera enter in for interment. And so it went ol that wēc—not onli durin the de, but durin the nīt az wel. Ol wer afrit—and meni left the nebur-hud; utherz wud net nurs the sic, or vizit houzez in hwich the sic le.

After breccfast, on the felloin Sunde mornin, mī father wēz misin. Muther incwird ev us (the children) several tīnz tu no hwer he wēz. He wēz so rarli absent unles he had previusli stated the fact that he wēz goin tu be awe for a littul hwīl, that ther sēmd tu be just cōz for alarm. Abōut nun he wēz sēn returnin frōm wur ev the neburz. Child līc, ev cors, wē ran tu met him and tu lern hwer he had bin and hwī he had sted so lōg. Hwen he enterd the hōus, muther asct him abōut his absens. In hiz cul deliberat wē, he replid: “ð wōct dōun tu the līn betwen us, and Mr. Worman tu sē that the yun stēc hwich ar runnin in that fēld wer net līcli tu get over the fens intū hiz fēld. Hwīl ð wēz ther, ð thot thīnz did net luc rīt at Mr. Worman’z hōus and ð cōcluded that ð wud go over tu sē if ð cud render eni assistans. Az ð wēz clīmin the fens, the Rev. Jozef Rīt\* cold tu mē and advīzd mē net tu go tu the

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\* The Rev. Jozef Rīt livd rīt in sīt ev nebur Worman’z and net 300 yardz awe.



hous, az the had colera ther. I asct him hou  
 he neu that ther woz colera in the hous. He sed  
 that Dr. Fel ov Lambertvil had just cum from  
 the hous and that he had just bin telin him  
 that Jacob Worman woz sic ov colera and  
 that he wud net liv twenti for ours, and that  
 ol had better ste awe from the hous. I asct  
 him if he had bin over tu vizit Mr. Worman.  
 He sed he had net and that no uthur nebur  
 had bin, and that no uthur neburz wer goin,  
 that ther iz tu much risc tu run. I told him  
 that if Mr. Worman woz sic ov colera, perhaps  
 he neded much nursin and perhaps hiz wif and  
 children wer tird and neded sum wun tu assist  
 them; and I gest I wud go over and se if ther  
 woz enithin that I cud du for them. Hwen I  
 got tu the hous, I found Mr. Worman veri  
 much prestrated and sufferin veri severli, and  
 I realli fer that he wil di ov this elment.—Hwet  
 mecs the matter wurs—he iz so terrifid and  
 things he wil shurli di—and the Dector haz told  
 him that he cannot get wel. Hiz focs ar alon;  
 I ges I had better go bac and help them nurs  
 him,—he iz so larj and hevi tu lift that the  
 ned help ol ov the tim. And if I am net at  
 hom this evenin, yu and the children had bet-  
 ter du the chorz for the nit—for I shal net  
 cum awe unles he iz better than he woz hwen  
 I left him.—But I ges yu had better get me a



littul dinner befor I go—I thing I cud net et in that heus,—the stench ev the sic man iz awful and it iz in everi part ev the heus.”

Az muther proseded tu preper hiz dinner she sed : “ Iz ther no neburz ther ? ” He replid : “ No ! net wun ! Wilyam Bodin cam down tu the rivulet and hallud tu Mrs. Worman tu lern hou Mr. Worman wez, and Demini Rit cam ner enuf tu hallu tu wun ev the beiz tu no hwether Mr. Worman wez stil livin.”

“ Wel ! ar yu net afred that yu wil tec the dizez ? ” muther asct.

“ I me tec the dizez and dī ev it ” wez hiz repli, “ but I wud rather dī en duti renderin hwet ad I can tu alleviet the sufferin ev mī nebur, than tu liv a thouzand yertz in couardis, remisnes or infami. Mr. Worman haz livd her bī us in pes and in onur, thez meni yertz, and he shal net dī alon, nor without attenshun, hwil I liv.”

Father at hiz dinner, returnd tu nebur Worman’z and remand in the rum with him til he wez ded. In the evenin, about 10 o’cloc, Dr. Fel vizited hiz peshent, sed he wud be a corps befor midnīt, advīzd the relativz tu secur an undertacer at wuns, and az sun az the bedi wez lifles, depezit it in the grav, and prosed at



wuns tu disinfectin the hous. The coffin woz immediatli orderd, Mr. Worman did sun after midnīt, and wurd woz carrid by my father and the children ov Mr. Worman's famili tu a feu ov the naburz that Jacob Worman wud be interd at the Semeteri at Sandi Ridj about 2-30 o'clock A. M. ov Munda. A feu ov us wer at the Semeteri en tīm and renderd hwet ad we cud in diggin the grav, *et cetera*, and bī starlīt we plast the bōdi ov the ded in its final restin ples.

In ol hiz waz, father woz veri sistematic and veri temperat. Hiz vitalz cam at appointed tīmz—and it woz difficult tu tempt him tu et, even frut, betwen melz. At the tabul, he et the planest fud and ov it, a gret verīsti. He never alloud a favourit dish tu tempt him tu inordinat etin, nor an invītin cup, tu tempt him tu inordinat drincin. He never cwestyund hwether a dish woz savori, or over relishabul, but hwether it woz holsum, and hwether it woz suted tu him. And, I thing that the gud helth, stron mīnd and jenial spirits that he haz enjoid neu thez 84 yertz iz oin tu hiz temperat habits and frugal waz. Ov ol the virtuz, Temperans, in point ov helth, happines, cherfulness, and a capasiti tu enjoi the thingz ov this wurd, and inshur inheritans ov the lif hwich iz tu cum, rewordz the most richli her votariz.



And, I hav seldum sen eni uther wun hu haz sherd so larjli the cōsecwensez ev the practis ev this virtu az mī father. Hwīl I am deli and ourli engejd in prescribīn for thoz hu, bī sher self-abus, at the tabul, hav contracted thoz elements hwich the wont me tu col Rumatizum, or bī sum uther eufonic, or far fetcht nem, apparentli tu cūver up the rezults ev ther vīsez, or cēp me frōm telīn them that ther elz ar the shur and inevitabul rezult ev ther etīn and drīnīn; and hwīl I se this wun humpt over a belli fild with hīpertrofid bōuelz, the rezult ev self abus at etīn; that wun, stōcīn about līc a wōcīn par ev tēnz, en accōunt ev dīzez, the sher rezult ev vīs at the tabul and fulish habits in dres; and the uther wun, limpīn first en wun fut, and then en the uther, with a scōul in the fas at everi step—cōmplenīn nōu ev the ne-jōint, nōu ev the hip, nōu ev the ancūl, and nōu ev the sholderz, elboz or bac;—ēch and ol cōmplenīn ev Prōvidens, and upbređīn the Olmīti, becōz the affarz ev men ar so unferli dīvīded, and tu ther sher fōlz so much mizeri; hwen ol ther mizeri iz onli the rezult ev sleveri tu a morbid appetīt, and a propensiti tu get the most out ev līf bī etīn—apparentli the onli sors ev cumfurt or enjōiment the hav,—I se mī father, hu durīn ol the yerz ev hiz līf haz wurēt hard at farmin, and hu stil, in hiz eti-



forth yer, duz a gud ɔnest de'z wurc—mor than iz dun bī the averaj laborer—az erect az a statu, and az cwic, and az fre, and az dec-strus and az grasful in ɔl hiz muvmnts, az the averaj man iz at twenti-fiv. Sertinli, it pez tu liv virtusli, and tu cep ɔl the appetīts in subjecshun tu the wil, directed bī a holsum judjment. For nou, az truli az at the tīm “the parabol ɔv the talent” wɔz ritten, everi wun iz responsibul for the sef cepiŋ and the impruvmnt ɔv the talent intrusted tu him. Even tu-da the talent iz tɛcen frɔm him hu duz nɔt impruv it and iz given tu the wun hu haz resevd ten talents and haz impruvd them wel, so that he hu haz resevd much and haz bin fɛthful tu hiz ɔharj mɛ hav in gret abundans; and he hu haz resevd the sam number, ɔr a les number, and haz badli yuzd the littul he haz had cɔmmitted tu him, mɛ hav nun at ɔl. In no fɛld ɔv līf iz this parabol better egzemplifid than in that ɔv fizical and mental helth.

Hwīl Benjamin Larisun wɔz cɛrful tu liv virtusli, he medduld littul with the vīsez ɔv uthɛ focs, and left them entīrli alon tu du az the plezd.

The felloiŋ littul stori illustrats meni ɔv the trets peculyar tu him, in this respect. Hwen about 64 yerz old, he sufferd hemorej ɔv the



stumac, the rezult ev an acsident hwich occurd in this we. Wun cold de at Lambertvil he bot an oil barrel tu serv az a swil barrel. It woz sumhwet besmerd with oil and the clerics in the stor semd afezd ev it. It woz rold out upen the pavment, and then tu get it inta hiz wagen, the sīdz ev hwich wer fulli az hī az a man'z hed, woz a considereshun. So, tu fre them from gettin ther handz and clothz seild, he lifted the case bī holdin tu the chīnz ev the tu endz, swun it a tīm or tu and thru it with the intenshun that it wud go cler ev the sīd-bord inta the wagen. But, sumheu, the case hit upen the sīd-bord and bounded bac. He cot it befor it tucht the pavment; and then, with a mor vigorus swin, thru it cler ev the sīd-bord inta the wagen. He semd tu da the wure ezi and suspected no il cōsekwensez. But, befor he recht hom, he felt that he woz groin wec. Az hiz sun Jēn woz with him, he drov the tem; and hwen the arrivd hom, Jēn tue car ev the tem hwīl father went inta the hous. Az he did net fel līc etin supper, he rē-tīrd erli,—a thīg unyuzual fōr him. Befor midnīt he woz awect bī a fēlin ev cwamishnes at the stumac. Sun he woz sic and trīin tu vomit. After several sever efforts, he succeded in vomitin, in clets, sumthin mor than a cwort ev blud. Dr. Jōrj H. Larisun woz hastili cold,



and tu a feū dosez ev the asetet ev led, the hemorej sun yeldin; but hiz peshent wēz gratli egzosted frōm the gret lēs ev blud and the ecstraordinari contractin effort ev the stumac nesesseri tu brac up the clotted blud, and eject it bī vomitin.

For a tīm the cas luct dēutful; but in a feū dez, reacshun fellod, he began tu impruv, and he enjoid a joc, or a littul fun, olmost az wel az ever.

Wun da, befor he began tu sit up, he sed tu mē: "Cornel! Sins ꝥ hav bin sic ꝥ hav net had a chu ev tobacco, and ꝥ don't crav eni—iz ther net sumthin rej about that?"—ꝥ replid: "No; hwen men ar sic, the seldum wōnt tobacco." At this he laft a littul, and nuthin mor wēz sed.

A feū dez later hē sed: "Cornel! ꝥ hav no dezīr for tobacco—and ꝥ thing it stranj." ꝥ replid: "Hwen yu get wel and yu agen as-sum yur regular habits, yu wil relish yur tobacco, az ev yor. Yu ned net fer that this spel ev sienes iz goin tu debar yu frōm the cumfurts ev chuīn tobacco. It yuzualli tecs mor than a spel ev sienes tu brac a man ev chuīn." He laft a littul at mī replī and for the tīm the subject ended. But a feū dez later he agen cold mī attenshun tu the fact that he



had net yet felt the ned ev a chu ev tobacco. Herupen muther, hu had herd hiz former statements respectin this matter, sed: "Ben! yu ned net fer that yu ar goin tu luz yur relish for tobacco; yu wil wont it sun enuf."

Tu this he replid: "Wel! the cweri iz that a man shud so gretli "hancer" after it hwen he iz wel and then hwen he iz sic and nedz sum stimulus, he duz net wont it at ol. I ges it iz net veri gud for wun eni-hou, and if wun can get along without it hwen sic, I thing he can hwen he iz wel."

"Wel then" sed I, "du yu propoz tu cwit the yus ev tobacco entirli?"

Tu this he replid: "Iz it better for me tu yuz it, or net tu yuz it?"

I replid: "It iz better for yu net tu yuz it."

He sed: "Wel, then, I wil net yuz it; if it iz a bad practis, I wil cwit it."

He sed no mor tu me about the tobacco hwil sic. Ov cors, I neu hwet cind ev man he woz—that he olwez accomplisht hiz purpus. "But," thot I, "if yu attempt tu cwit the yus ev tobacco, yu wil enter inta a worfer with yurself that wil tri both judjment and wil mit-ili. In this worfer yu wil net be contending agenst oppozishun from *without*, but agenst



an enemi *within*; it's yurself that yu'l hav tu cencer,—and we'l se hou yu wil du it."

The last tīm, durin that sienes, Ǝ vizited him, az Ǝ drov up tu the hitchin post, he wēz sloli cumin frōm the barn. Bī the tīm Ǝ had fasend mī hōrs, he had cum up and had begun tu tōc, in hiz jenial, plezant we. Az Ǝ had so øfen sen him du befor, hwen plezantli and spiritedli engejd in cōverseshun, he dru frōm hiz pōcet the old stel tobacco becs, that Ǝ had sen him handul, frōm the tīm Ǝ began tu no him. Ǝ wēz net surprīzd, Ǝ neu sumthin øv the fors øv habit—Ǝ wetcht him, and cud hardli suppres lafter. But, he did net open the becs tu tōc a chu—az Ǝ had ølwez sen him du befor; insted, he held it flatwīz betwen the thum and middul finger øv hiz lēft hand, and cept turnin it, ør revolvīn it, Ǝ mīt se, with the indecs finger øv hiz rīt hand.—This manner øv revolvīn the becs wēz an old, old habit.

Hwen we wer redi tu go intū the hōus, he plast the becs in hiz pōcet,—withøut tacin a chu. Hwīl tōcin in the hōus wun øv the neburz cold. He wēz hardli seted hwen he sed: "Ben, Ǝ wud thanc yu fōr a chu øv tobacco." Herupen, øut cam the old stel tobacco becs—fild tu the brim, hept up, pact dōun, shacen tugether and runnīn øver—scriptural mezhur—and he øfferd it tu the nebur in a veri cherful



scriptural we. The nebur tue hiz chu, clozd the bees and handed it bac,—after the custum ev tobacco chuerz. The bees wöz revelvd betwen the thum and finger a feü tīmz, and returnd tu the pecet—without tacin a chu.

Hwen Æ wöz redi tu go, and wöz seig “gud bī” tu muther, az Æ had olwez sen him du en similar eccezhunz, he dru out the old stel tobacco bees,—but feld tu tec a chu,—but the rather stud revelvin it betwen thum and finger,—and stud so duin az Æ drov awe.

Sum wees later he vizited me, and az Jacob Scenc, Cornelius Fisher, Peter Yun and Izacar Hogland, old accwantansez—hu had bin beiz tugether, had herd ev hiz sever sienes and neu that he wöz at that tīm at mī ples, cold at mī offis tu se, “Hou du yu du?” and sho, in a soshal we, ther regard for him. Hardli had the “Hou du yu du” gen rōund hwen wun ev them sed: “Ben! Giv me a chu ev tobacco.”\* Forth cam the old, stel bees, fild til it cud hold no mor, ech ev the gests tue a chu, and it wöz returnd tu the pecet. Mirthful tōc flod amen—yu’d hav thot the wer a set ev beiz in ther

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\* Ther wöz sumthig in this ecpreshun that Æ never fulli comprehended,—sumthig that related tu the affarz ev the erli lif ev several men hu gra up with mī father, and hu assoshiated with him. Æ ofen notist hwen the met, houever much tobacco ech wun had, sum wun must be dund for tobacco—and then the bees went rōund.



tenz,—felloz hu yet neu nuthin ev the cerz ev lif. Cornelius Fisher, huz veis for singin wez net better than that ev a cro, began tu sing a seŋ entituld “Pritti Salli”—a compozishun fabricated, ꝥ ges, bī thez veri felloz with utherz no deut, tu commemoret the ecspleits ev wun Salli hu wez the wif ev sum fello, hu in ther beihud, cept a hotel at Neu Marcet, N. J. The seŋ abounded in wit and yumor ev a veri lafabul cīnd. Fisher’z muzic wez net enchantin, but sumheu he marshald the wurdz alog in ezi order, and sumheu he so cenli enterd inta the spirit ev the seŋ that we ol joind in a harti laf—and az the seŋ wez nu tu me, and then az the thot that this thinŋ wez wun ev the perpetreshunz ev thez men hwil yet beiz—ꝥ laft til ꝥ cud net tel a bettul from a buc or the medisin cas from the windo.

At dinner, hwen ꝥ pord the milc, ꝥ did net por a goblet ev it for mī father, az he had never, sins ꝥ neu him, dring milc. But bī the tīm ꝥ had set the piccher asid, he sed: “Yu did net giv me eni milc!” “No!” ꝥ replid, “ꝥ did net giv yu eni, becōz ꝥ thot yu never dring it.” Therupen ꝥ began tu por him a goblet ev milc—ev hwich, hwen handed tu him, he dring copiusli.

Az he sat the goblet upen the tabul he sed: “For meni yerz, ꝥ cud net dring milc, it semd



tu produs dispepsia; but sins I hav cwit chu-  
in tobacco, it semz tu agre with me and I am  
rather fend ev it, and ofen dring it insted ev  
ceffe, az I se yu olwez du. I ges if it iz  
better for yu tu absten from the yus ev ceffe  
and tu dring milc insted, it iz better for me tu  
du so tu; at the lest I find it so."

Herupen I sed: "Did yu se that yu had  
cwit chuin tobacco?"

He replid: "Yes, I hav net chud tobacco  
sins I wez sic."

I sed: "Did I net se yu hav sum tobacco  
tu-de?"

He replid: "Perhaps yu did; but I hav  
net chud eni tu-de." •

I sed: "Wel! if yu don't chu tobacco, hwi  
du yu carri it?"

He replid: "Wel! I hav carrid it sins I  
wez a bei, and ol mi accwantansez no that I  
hav chud it for meni yerz; and hwen old ac-  
cwantansez met me, the ofen asc me for a chu,  
and I wud net be so men az tu refuz tu giv  
them a chu ev tobacco."

I sed: "Don't yu hav a licin for tobacco  
eni mor?"

He replid: "O yes! it iz the first thing I  
wont in the mornin hwen I ariz! It iz the  
first thing I wont after ech mel. Hwenever I



se it, it provocs an ardent dezir for it, hwen-ever ꝥ her eni wun spec ev it, ꝥ gratli fel a crevin for it—in fact ꝥ wont it ol the tīm—but net so badli nou az hwen ꝥ first cwit yuzin it.

ꝥ sed: “Wel! don’t yu thinge yu wil get tu yuzin it agen?”

He replid: “No! ꝥ ges net. It iz ev no benefit tu mē; ꝥ ges ꝥ wil lev it alon. It iz a filthi practis eni-heu, and hwen wun iz yuzin it, he duz net se heu filthi he iz.”

Sins the det ev the abuv celocwi, twenti yerz hav past, and Benjamin Larisun, in ol this tīm, haz net tecen a chu ev tobacco—and yet, in ol this tīm, no old accwantans haz aset him for a chu ev tobacco and haz bin refuzd, becōz he haz cwit chuin! No! he iz net men enuf for that!

ꝥ menshun the abuv cas becōz, mor espeshalli, ev the meral curej recwird tu cwit this habit.—Inded ther ar but feu men huz curej iz adecwet tu the tasc. U. S. Grant manejd the sej ev Vicsburg, and at Richmōnd, forst Jeneral Lē and ol hiz armi intū a surrendri; but he himself, for wont ev meral curej, surrenderd tu the pouer ev tobacco, and dīd prematurli. Nor iz this the onli cas en record that demonstrets that it tecs mor meral curej and mor jeneralship tu cōncer an innat tenden-



si tu vīs or tu stand curejusli agenst the pœuer ev an accwīrd vishus habit, than tu manej armiz, tu cœjcer a fo in armz, or tu subjuget a bellijerent pepul. He iz the hero hu cœjcerz himself, subduz the enemiz within, liberets himself from the thrōldum ev vīs and vishus practisez, and in the enjœiment ev hiz franchīz, dēlz tu himself and tu hiz nebur hwet-ever cœspīrz tu human happines, and human prœgres.

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Mī father, he sez, began the yus ev tobacco, at the ej ev 16 yerz, az an anodīn tu a deced tuth, the onli tuth he haz lœst. At eni tīm he haz net yuzd in chaīj mor than an œuns a wœc. Hwen yun he sez he yuzd tu smoc suntīnz,—hwen asct tu dū so fœr cumpani'z sec. But I never sœ him smoc. And I never sœ him tec az a beverej, œther hwiski or wīn. Dyrīj the cold dez ev winter, hwen lœj at the barn thrēshīj, I hav non him tu dījcsīder, œfen with a littul nutmeg or jīnjer. Hiz relīans wœz menli upœn mœt, potatoz and bred. He œt veri littul puddīj or such thījz ev eni cīnd. He drœj veri littul cœffe and les tœ.



	{ 1 Jørj Holcum,
	{ 2 Lusi An,
Untu	{ 3 Cornelius Wilsun,
Benjamin Larisun	{ 4 Meri Catherin,
and	{ 5 Andru Butterføs,
Hanna An Holcum	{ 6 Sera Lavina,
wer børn	{ 7 Jøn Dremer,
	{ 8 Hanna Ellen,
	{ 9 Cornelia Jan,

## CHAPTER VII.

JØRJ H. LARISUN.

Jørj H. Larisun wəz børn Jan. 4th., 1831. At an erli ej he wəz interested in mecanics, and accəmplisht much az a bəi mecanic in the we əv bildiŋ wəter-hwelz, bəi milz and the līc. Duriŋ hiz childhud, he handuld tulz wel—and hiz assoshiets thot he wud evolv intu a mecanic or enjiner. But, let in hiz *tenz*, he becam mor fənd əv bucs, and, fəliŋ intu the handz əv



an ecellent teacher, (wun Jön D. C. Benz hu tot at Van Dola'z,) at the ej ov seventeen, he gev almost ol hiz lezhur tu the studi ov mathematics. He sun accwird a reputeshun for a nelej ov arithmetic, menshureshun, and natural filosofi, in the studi ov hwich he send farli infatuated,—and tu the purchas ov such bucs az treted thez subjects, he spent much, if not ol, ov hiz *chanj*.

Æ wel remember a littul insident, the narreshun ov hwich wil sho sumthin ov hiz zel tu accwir nelej at that ej. Ther woz no buc-stor, at that tim, in Lambertvil, nor in Flemingtun, and bucs, ecseptin the Bībul, Cumli'z Speler, the old Inglish Rēder, the Introducshun (a rēder) and Pic's Arithmetic, wer scars—seldom sen in the naburhud in hwich we wer rezd,—and hwen bot tu be bröt ther, the wer purchast in Trentun, Filadelfia or Neu Yorc. And in thoz dez, scul bucs lasted several jenereshunz. Æ yuzd the Arithmetic that servd mī father, mī bruther Jorj, mī sister Lusi, and then handed it over tu mī sister necst yunger, better, ov cors, than it woz hwen it cam intū mī handz. In thoz dez, bucs—scul bucs espeshalli—olwez get better bī yuzin, and wo tu the pupil'z bac hu dard tu seil or ter a scul-buc that hiz father, or hiz muther, or hiz grandfather or hiz gret-grandfather had yuzd.



Jorj had ned, he thot, ev a nu buc (Benecas-ul'z Menshureshun.) Hiz techer thot so tu, and az it wud giv him sum sclō tu hav it sed that he had a pupil studiin Menshureshun, & dōut net that he urjd the bei tu get the buc. The "chenj" had bin sevd up, after the manner in hwich beiz sav muni, and the tīm had cum tu meac the purchas. The first thin & neu about the matter, wun bitter cold winter morn-ing, we wer en our wa tu scul and olmost tu the scul-hōus, hwen Jorj sed tu mē: "Neu, & wil tec mī sher ev the dinner out ev the bascet and put it in mī pōcet, and then yu tec the bascet and go en tu scul: & am net goin tu scul tu-da—& am goin tu Trentun tu bī mē a buc. & wil trī tu get bac tu the scul-hōus bī the tīm scul iz out, but if & du net get bac bī that tīm, du net wet fōr mē—go hom and tel our fōcs hwer & hav gen—& wil cum hom az sun az & can."

Trentun wēz twenti thre mīlz awe, and a bei seventeen yerz old cud net wōc frōm Van Dola's Scul-hōus tu a buc-stor in that siti, purchas a buc and wōc bac betwen 9 o'clōc in the mornin and 4 o'clōc in the afternun—even if he had hiz dinner in hiz pōcet and a cold da tu invigoret hiz step and hiz appetīt. Accordinli after scul & went hom alon. Incwiri about Jorj wēz med. Ov cors, & told.



Sum anġiēti wēz areūzd, ev cors, but ther wēz but wun thiŋ tu dū. Toordz ten o'clōc that nīt Jōrj cam in, much after the old sōrt, got a littul scoldiŋ, az he dōutles ecspected—BUT, HE HAD HIZ BUC. Muther got him sum supper; he et hartili and wē went tu bed. ꝥ dū nēt no hēu he felt—tīrd ꝥ ecspect; but ꝥ wel remem-ber hēu ꝥ felt—prōud that ꝥ had a bruther that wēz mād ev that cīnd ev metal,—ev the nobil-iti ev mīnd that impeld him tu wōc 46 mīlz fōr a tēst-buc—rather than run the risc ev groiŋ up in ignorans ev a yusful siēns.

Frōm infānsi olmost, he luvd militēri tac-tics; and durīŋ chīldhud and erli manhud, this pashun wēz induljd tu a degre that attracted much attēshun. Hwen a sculbēi he cērd littul fōr the sports jeneralli practist bī bēiz; but he yuzhualli manejd tu hav sum ev the bēiz enlisted intū a militēri cumpani hwich sun becam pritti wel drild. Ofen he wud hav ol the bēiz in scul under militēri dril. Ov cors, he wēz olwez the captin and did most ev the maneuveriŋ.

In erli manhud he organīzd a militēri cum-pani at Serjentsvil; ev this, at first, ꝥ thiŋc pēlisi demanded that he bē but lutenant. But, afterwardz he becam captin; and in tecīŋ hiz cumpani tu neburīŋ villejez, he sun awēcend a spirit fōr the yunifōrm and militēri tactics.



San militari companiz wer organīzd in varius parts ev the cōunti. Thez companiz, ev cors, he san formd intu a Briged. At first he wēz not a mounted effiser, but tu mac the Briged a suces, it san becam nesesseri for him tu be upen the saddul, and san he cōmmanded the Briged. Perhaps he haz held ol the effisez insident tu a Briged—E no he haz bin cōmishund a Curnel and a Brigader Jeneral, and he discharjd the dūtiz ev thez effisez with addres and with much credit. Inded az a militari persunej, he wēz olwez effishent and pōpular; but az he grū older, and becam burdend with the carz insident tu bizi līf, he partisipated les in militari tactics and wor hiz uniform les ofen.

In the Otum ev 1851 he went tu Neu Haven, Cen. He ther enterd a scul manejd bī wun Jorj Becwith, a man selebrated for mathematical nōlej. Hwīl ther he prōsecuted manli the studi ev mathematics, with the intenshun ev becumīg a sivil enjiner. But hwen he had mad himself accwanted with thoz branchez yuzhualli studid bī students ev enjinerīg, he cōtemplated a regular Collej Cors, and tu such a cors, he began tu giv hiz attenshun. Hwen teliḡ me hiz intenshun tu prēpar for collej, E sed: “Yu yuzd tu tōc that yu intend- ed tu be an enjiner—hwī hav yu chenjd yur



cors.”—Hiz repli woz: “Eni Jac can be an enjiner—and the man hu haz but a nelej ev mathematics haz onli a wun-sided educashun, and iz illi fitted for the gret dutiz ev lif.—I intend tu fit mīself for a bröder feld ev yusfulness than enjinerin offerz.—Enjinerin wil du for thoz hu hav not branz enuf tu fello enithing els,—it iz but a smol biznes at the best—tu triflin for me.”

Accordinli, in Nov, 1852 he enterd the Academic department ev the Yuniversiti at Luisburg, Pa. (nou non az The Bucnel Yuniversiti) at hwich he remand until March 1853. Durin the felloin fiv munths he tot scul in the bildin non in thoz dez az Van Dola’s district Sculheus,—the bildin in hwich he had bin tot, with the ecsepshun ev a term or tu, durin hiz childhood. Her, az a teacher, he becam at wuns, veri popular—so much so that the heus woz fild with pupilz az it never had bin befor and az it never haz bin sins. For him tu guverne a scul, woz ezi. Hiz methud woz that wun that never felz tu bring suces. It consists in so prezentin the subjects tot that the matter ev ech lessun iz mor entertenin tu the pupilz than ar eni uther subjects with hwich the can be engejd, and in so mezhurin out tu them for the intervalz betwen resitashun a cwentiti ev wure that absorbz ol ev ther tim,—thus levin



no tīm fōr devīzīn mischif, or plottīn trubul. Tu guvern, he neded no hwip—ol ferd tu of-fend him, becōz ol luvd him. Tu get redi tu resīt wēz the self-urjent biznes with everi pu-pil—from the lest tu the larjest.

Fōr a lōn hwīl prīor tu this event, ther had bin facshunz in the district, dissenshunz and cwarrelz; and hwen the Trustez offerd him the scul, he did nōt regard the offis ov tēcher in that district dezīrabul; nōr did hiz frendz so consider it. But a littul urjīn on the part ov wun Jōrj Sharp indurst him tu acsept the offer and tu attempt tu elevat the standard ov edu-cashun ther. At first, but fēu pupilz cam. This, ov cors, wēz wel fōr him, az he had no ecsperiens, ēther in tēchīn or guvernīn. He mad gud yus ov hiz tīm—spendīn everi mo-ment ov the hol et ourz ov the dē (the scul dēz yuzd tu bē et ourz lōn) in organīzīn, tēchīn and drilīn, until the fēu that wer with him be-cam thuroli awacend tu the butiz ov lernīn, accwīrd an affecshun fōr him, and a luv fōr scul. Thez, ov cors, az zelus pupilz ever dū, toct at hom and abrod, onli ov hwet the wer lernīn at scul and ov the Tēcher hu tot them. Līc a cōtejēn, hiz influens spred thru the dis-trict and far beyōnd it, the children everi-hwer wōnted tu go tu scul, ther parents consented, ol līct the nū tēcher, facshunz forget, fōr the



tīm, ther fudz, ol wer yunited in Jorj, the scul-hous woz fild tu the ecstent that nu sets wer plast hwar-ever the cud be—in the ilz and even in the dorwa.

But, in September 1853, at the beginnin ov the Academic yer, he returnd tu the Yuniversiti at Luisburg, at hwich he sted until the vacashun in the sprin ov 1854.

In April felloin he enterd the preparatori scul ov Madisun Yuniversiti at Hamiltun, N. Y. Her he remend until March 1855.

In April 1855 he began the studi ov Medisin with the Hon. Samuel Lilli, M. D., ov Lambertvil, N. J. In October he began tu attend hiz first cors ov lecturz at the Pensilvania Cöllej ov Medisin, in Filadelfia, Pa. In October 1856 he matriculated in the Medical Department ov the Yuniversiti ov Pensilvania, in Filadelfia, Pa. In March 1858 the Yuniversiti ov Pensilvania conferd upen him the degre ov M. D. In the Fol ov 1858 he settuld, in the practis ov medisin, at Dolingtun, Bucs Cøunti, Pa.; in the winter ov 1859 he muvd tu Lambertvil, N. J., at hwich ples he haz ever sins continqd tu practis medisin.

Az a fizishan, he haz olwez bin popular, effishent and bizi. He haz, fröm the first, had the carz ov a veri ecstensiv and a veri verid



practis. In the erli yerz ev hiz practis hiz succes in Diftheria, Scarlet Fever and Tifoid Fever woz marct. In Obstetrics, he haz løj bin bī far the most popular ev ol the fizishanz in the sentral part ev Neu Jerzi. Durin the past twenti-fiv yerz, ther ar veri fev hu hav attended, in eni yer, haf the number ev casez ev Obstetrics that he haz, durin the sem period.

Hiz peshents invariabli consider him a frend, and toc with him with a familiariti that iz seldum sen betwen fizishan and peshent. Hiz simpathi for sufferin humaniti, hwich haz olwez bin the dominant element ev hiz character, iz ezili arouzd, and hwen arouzd, manz him for eni emerjensi. His pøuer ev endurans iz gret and hiz wilignes tu go in respons tu a profeshunal col iz seldum ecwald. He iz never cold tu let at nīt, nor tu erli in the mornin—the tīm that demandz hiz profeshunal servis iz the acseptabul tīm for him tu render it. Līc the rest ev the Larisunz, he līcs muni, and līcs tu be ped for hiz profeshunal servisez; but, en the account ev hiz inabilityi tu pa a fizishan'z fe, no pur mōrtal, in cwest ev medical servis, ever ferz disappointment in necin at the dor ev the offis ev Jorj H. Larisun.

Aløj with hiz practis he haz øfen tōt. And, frøm hiz offis hav gøn meni wel trend yun men. In techin, he haz net olwez cōnfīnd himself tu



medical subjects. In hiz øffis, sum hav præsecuted the studi øv the langwejez and hav præpard for Collej.

Jørj haz ølwæz bin much interested in politics. Az a rul, he haz acted with the Democrat parti; but tu this ther ar sum ecsepshunz. He wæz activ in the Grenbac parti, and durin the egzistans øv that parti, he addrest masmetinlz in nerli everi siti and larj villej in Neu Jerzi. And he wæz øfen invited tu addres metinlz in varius parts øv Neu Yorc, Pensilvania, &c., &c.

At the November elecshun øv 1878 he wæz a candidat for Cengres on the Grenbac ticet, and resevd 4111 vots.

Jørj H. Larisun wæz baptizd intu the Baptist Church øv Sandi Rij March 1853. From that tīm he haz bin non az a zelus wurcer in the cøz øv Crīst. Az a leman, he wæz ølwæz effishent, and tæmd with præjects for startin nu interests, and with plans and mezhurs for supportin thoz febul interests, that, bī the meni, ar, tu øfen, neglected ør abandend. Øv hiz erninlz he haz given much tu the support øv febul interests.

Hiz character az a Cristyan, iz sumhwet shon bī the historian hu præpard the histori øv the Solberi Baptist Church, Bucs Co., Pa.:



“From 1854 tu this period [September 30th, 1866] onli nīn had bin baptīzd. Deth, remuvalz, strīf and distracshun had neu so redyst the membership, that the prer sircul wez entīrli abandend, the Sabbath-scul dismiss, and the heus ev Gōd continyd tu be lect for the spas ev mor than thrē yerz. So lament-abul wez this stat ev thīnz, that at the metīg ev the North Filadelfia Assoshieshun in 1869, the Church wez proneunst a corps, and egzecytorz wer appeinted tu tec car for its wurldli estat in behaf ev the Jeneral Assoshieshun.

Net noīg the acshun ev the Assoshieshun, and at the veri tīm ev ther efforts tu dispoz ev the Church property, Dr. Jōrj H. Larisun, then a decen ev the First Baptist Church ev Lambertvil, N. J., a practisīg fizishan, resident ev that siti, vizited the ples, and asct permishun tu brīg supplīz for that forsacen pulpit. This he did regulārli and at hiz on ecspens, from October 10th, 1869, til the felloīg November 14th. Then, felīg tu procūr supplīz, at cōst and disadvantage, he tuc the pulpit himself for the first en that dē, ‘hwich he had lēg felt a dūti,’ and tu twenti thrē persunz present prēcht from Acts xvii: 3—*‘This Jesus hum ē prech untu yu iz Crīst.’* For the yer tu cum, Bruther Larisun regulārli prēcht tu this pepul everi uther Sabbath, and toordz the cloz ev the yer, everi Sabbath mornīg and evenīg til hiz cōgregeshun ecseded wun hundred, haviḡ sustend regulār metīgz for prer, and cōnducted a gud Sabbath-scul. With thez prespects, Bruther Larisun cold Brther E. C. Romīn tu ed him in a seriz ev ecstra metīgz, hwich cōmmenst Janueri 1st, 1871, and cōtinyd til erli in March. Mor than wun hundred profest tu be hopfulli cōverted and sicsti-et wer baptīzd intu the felloship ev the Church. At this period Bruther Larisun advīzd the Church tu cōl a pastor hu cud giv hiz holattenshun tu the wure directli en the feld. But after a regulār metīg, tu settul this important cwestyun, the Cōmittē informd him that the cōl tu the pastoret fel en him, and net anuther. He acsepted the cōl and enterd en the wure in cōnecshun with hiz ecstensiv practis ev medisīn. Ther wez neu much tu dū: a nū Church tu dissīplin, a nū heus tu bild, shedz and grōundz tu fit up, etc. This yer the old heus wez renovated at an ecspens ev over \$2,000, cōmodius shedz erected, and gud cōgregeshunz regulārli assem-buld.

This sam yer it becam evident that the pastor shud be ordend,



and at the recwest and col ev the Church, Bruther Larisun woz ordend tu the gospel ministri Januery, 1872. In connecshun with everi uther wure, Bruther Larisun feld net in cepin up servis at important out-steshunz, prinsipalli in that gudli rejun ev the Bueingham Valli. For seven and a haf yerz Bruther Larisun stud fathfulli befor this pepul declarin the counsel ev Ged, and at timz engajin in speshal efforts. Durin the winter ev 1875-6, sics wecs found him deli with his pepul her, besechin Ged in behaf ev this communiti. The rezult woz mor than a scor rejeist in a neu found Savyur, and seventeen wer baptizd inta the felloship ev the Church.

In Me, 1876, Bruther Jemz Harl, a clas leder ev the Methodist Episcopal Church, upen a profeshun ev hiz fath, woz baptizd inta the felloship ev this Church, and subsecwentlied the pastor in prechin at the out-steshunz. Durin Bruther Larisun's pastorat ninti persunz wer baptizd, siesten wer resevd bi letter, twa wer restord, and thre wer resevd bi ecsperiens; an increas ev wun hundred and twenti-wun. In April, 1877, Dr. Larisun clozd hiz pastoral laborz, hiz membership heuever, stil continuin with the Church."

Of this Church, he woz pastor et yerz. Durin the tim he servd this Church, he pusht hiz we, prechin az he went, deun the pic toord Filadelfia,—sumtimz prechin in a privet heus, sumtimz in a scul-heus, sumtimz in a wudz, sumtimz in an appul orchard.

The territory herabout woz orijinalli occupid bi Cwacerz. Hwen the fel inta the Hicsit and Orthodocs disput, Cwacerizm declind, and the pepul jeneralli becam irreljus. Feu ministers ev uther denomineshunz venturd tu invad the district and prechin woz seldum herd. Inded, such an oppozishun tu relijus sects preveld, that it woz difficult tu get a heus tu prech in



and mor difficult tu get a cōgregashun tu prech tu. Hens, fōr thrē summerz, he precht, everi secund Sunda, under a Fōl-pippin appul tre, in an ȝrhard ond bī wun Jēn Mathū.\* At length, permishun wēz granted tu yuz the scul-hous at Bushingtun. At this plas, a cōsiderabul ȝv a cōgregashun sun fōrmd and much interest in the cōz ȝv Crīst fellod. A seriz ȝv eveniṅ metiṅz began Februeri 1st, 1880. At thez metiṅz, meni becam ecsersīzd in mīnd, and mad a profeshun ȝv relijun. Oppozishun tu this relijus muvment neu becam streṅ, and az a menz tu chec it, ȝr tu choc it out, the cōmmishunerz ȝv the sculz ȝv the Teunship declard that no scul-hous in the Teunship shud be yuzd fōr relijus purpusez.

This desizhun wēz mad duriṅ the erli part ȝv this revīval, duriṅ hwich Jōrj wēz drīvin, everi eveniṅ, frōm Lambertvil, a distans ȝv 10 mīlz. Upōn a sertin eveniṅ, the pepul cōvend, but the fōund the dors ȝv the scul-hous clozd agenst them. Shiveriṅ in the cold, the aweted the arrīval ȝv the minister, hum, upōn hiz arrīval, the at wuns informd ȝv ther situe-

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\*Jēn Mathū'z wīf iz a distant relativ. She iz the dōter ȝv Benjamin Larisun hu iz a bruther tu Andru Larisun. Sr., ȝv N. J. Hens, she iz a cuzin tu mī father. She wēz a member ȝv the Solberi Church and subsecwent tu the metiṅ in Jēn Mathū'z ȝrhard, he wēz baptīzd intū the sed Church.



shun. It woz then tīm tu bēgin servis, and the oppozin parti, standin aroud, wer jubilant that the wer effectin a defet. But Jorj Larisun woz net tu bē stept in hiz wure, nor even chect in hiz efforts, bī such an oppozin facshun. Inded, the eccezhun woz wun favorabul tu an ecshibishun ev hiz tactics.

Ner bī woz a Tavern in hwich woz a larj Bol-ruum. At wuns he vizited the landlord, and stated hiz nedz. Upen ascin him for the lon ev hiz bol-ruum, tu bē yuzd, that nīt, az a ples ev wurship, the landlord replid: "Yu ar welcum tu the yus ev it az lēg yu ned it."

The cōgregeshun sun cōvend in the bol-ruum,—sat or stud az sircumstansez indicatēd—and prosēded tu devoshunal ecsersizez. Jorj precht frōm the tēst:

*"For he luct for a siti hwich hath foundeshunz, hūz bilder and mēcer iz Gōd".* Hebruz XI,—10.

Much interest woz manifest. After the sērmēn, an invitashun tu ariz woz ecstended tu eni hu wer aīgshus for the prērz ev profesin cristyanz. Amūn thoz hu stud up woz the dōter ev the landlord. The devoshunal ecsersizez cōtinuēd until lēt at nīt, and even then the pepul parted rēluctantli.

After the metin, arranjments wer mad tu sē-



cur a pes ev land en hwich a hous for wurship cud be bilt. The land bein securd, arrenjments wer med tu bild a hous for temporarijus; and for the pament ev the land and lumber, Jorj becam responsibul. The wure ev cartin lumber and bildin went en with alacriti. Oltho ther woz much sienes at that tim, and hiz profeshunal engejments wer numerus and he had hiz pashents at Lambertvil—ten milz awe—tu attend durin the sem tim, and the onli menz ev conveens from Bushingtun tu Lambertvil and tu the houzez in hwich hiz pashents wer, woz bi carrij and hors, in thre dez the erected a temporari hous, 24x48 fet; and upon the evenin ev the third de, the occupid it az a hous ev wurship.

The cengregashun increst, relijus interest increst, profesin converts asct tu yunit with the church, until, en the last tu Sundeaz in Feb. 1880, Jorj baptizd inta the felloship ev the Solberi Church—the church ev hwich he woz a member—28 solz. The wure progrest, mor wer baptizd and the cengregashun enlarjd, until ther wer meni hu dezird tu organiz a church at that ples. Accordinli in Ogust 1880, a number, with letterz in hand, convend and bi yunitin formd the Baptist Church at Bushingtun.



Ov this church, Jorj at wuns, becam pastor and haz fild that offis ever sins.

Durin 1887, the congregashun erected the edifis in hwich the nen wurship,—at a cost ov \$3000. It iz a fram structur 30x60 ft. Substanshalli bilt accordin tu the prinsipulz ov modern arcitectur.

Besīds actin az pastor ov this church, he haz ofen supplid uther churchez, and tu-da he iz the pastor ov both the Baptist church at Bushingtun, Pa., and ov the Baptist church at Ringoz N. J.,—notwithstanding the tu houzez ar mor than seventeen milz apart, and can onli be recht bī prīvat conveans.

## CHAPTER VIII.

### LUSI AN LARISUN.

Lusi A. Larisun woz born September 16th, 1833. She iz a med and livz with her father.

Lusi haz olwez bin remarcabul for cwīetnes, sinseriti, cherfulness, industri, frugaliti, benevolens and chariti. She iz a consistent Cristyan. She woz baptīzd intu the Baptist Church at Sandi Rij, Jan. 1st, 1860.

She haz olwez enord labor, az wel with her



## APPENDICS TU CHAPTER VII.

Upön the 9th ev March, 1859, Jørj H. Larisun marrid Sara Cwic Fisher, dōter ev Celeb Farli Fisher, Esq., ev Est Amwel Təunship, Hunterdun Co., N. J. Frəm this yunyūn ishshud a sun, Fransis Weland, and a dōter, Anna Farli, hu wəz bōrn Ogust 19th, 1862; and hu dīd ev Scarlet Fever, upön the 9th ev Februari, 1869.

Sara Cwic Fisher iz a mōdel ev industri and frugaliti, benevolens and hespitaliti. She haz olwəz bin pōpular with thoz hu estem the industrius and the liberal.

Fransis wəz bōrn November 5th, 1860. He studid medisīn in hiz father'z øffis, in the siti ev Lambertvil, N. J. He attended Lecturz in the Yuniversiti ev Vermont, durīg the seshunz ev 1882 and 1883. In the Cōllej ev Fizishanz and Surjunz ev Bōltimor, Md., he attended an espeshal cors ev Lecturz, at the Materniti Hōspital, durīg the yer 1884; and durīg the yer 1885, in the sam Institushun, he



attended an espeshal cors in Surjeri. From the sam Institushun, he resevd the degre, M. D., March 15th, 1885.

Directli after graduatin, he settuld with hiz father, in the practis ov Medisin and Surjeri. He sun becam veri popular az a Fizishan and Surjun, and neu enjeiz a larj patrunej.

Upen the 22nd ov March, 1884, he marrid Cordelia Larisun, doter ov Jøn Je Larisun, and Harriet Birum, ov Blødjet Milz, N. Y.

Cordelia Larisun, iz an affabul ledi, ov meni accømplishments. Her father, Jøn J. Larisun, iz the sun ov Nansi Bøuli and Jozef Larisun, hu wøz the sun ov David Larisun ov Hector, N. Y., hu wøz the sun ov Wilyam Larisun ov Chester, Mørris Cøunti, N. J., hu wøz the sun ov Jøn Larsen, the Den.

(Se the Jenealogi ov Jøn Larsen, the Den, in the appendics tu this buç).

J. J. Larisun iz a man ov enterprīz, push, and industri. Bred tu agricultur, he haz ever had the interest ov the farmer in vū, and in øl hiz undertecin, he haz wurct før the welfar ov the produser.

At prezent he tilz a larj farm, haz an ecs-tensiv dari and iz Prezident ov the cumpani that ships mile føm the steshun non az Blød-jet Milz.



He iz also the oner ov a grov ov trez ov  
Shugar Mapul and iz engajd in the manufact-  
ur ov Mapul Shugar.







hart and handz az with her mōuth, and hwer-  
 ever her handz can serv a wurthi cōz, ther the  
 ar fathfulli plīd. Her pōuer ev endurans, in erli  
 lif, wēz olmost marvelous. I remember a littul  
 circumstans that shoz meni trets ev Lusi:  
 Hwen David Larisun marrid, hiz father, Ungul  
 Andru Larisun thot, ev cors, he must mee a  
 resepschun parti. And az he had onli wun  
 child he must mee a parti that wud dū enur,  
 net onli tu hiz on heushold, but tu ol hiz  
 cith and cin;—*and he did it.* The inviteschunz  
 went everi-hwer—and everi bedi that wēz in-  
 vited cam, and the hōus wēz fild, and ol outh  
 ev dorz, wēz fild,—until, tu find standin rum,  
 sum in the dor-yard clīmd up intū the trez.

Wel! tu fed such a host tue net onli lodz ev  
 provizhun, but a gret dēl ev wurc—scild labor,  
 but labor ev the hardest cīnd. Tu get serv-  
 ants enuf and such az neu hēu tu wurc at  
 such preparashun az must her be med wēz ol-  
 most an impossibiliti. But, about ten dez be-  
 for the appointed tīm, Ungul Andru and Ant  
 Meri went tu father'z, *in that old fashund we*,  
 tu invīt tu the resepschun. Hwīl ther, Ant Meri  
 stated tu muther and tu the rest ev the famili  
 the difficultiz under hwich she wēz laborin,  
 and that she did net no hwet tu dū. Lusi,  
 in her cwīet we, sed: “Ant Meri! I'l go hom



with yu and help yu preper for the resepschun if yu wil consent that I shal du so."

Ant Mari replid: "Wel, Lusi! I'd līc veri much tu hav yu tu go with us and tu hav yur help—yu ar just the cīnd ev persun we so gratli ned;—but we wont yu az a gest,—we don't wont yu az a servant;—and yu can't be both."

Lusi replid: "O! we can manej that: I'll tae with me such a dres az I intend tu war hwen I wure, and the wun I wish tu war at the resepschun—and then I wil net ned tu cum hom for enithing til the resepschun iz over and yur heus iz set in order agen:—I thing we wil get alen with matters wel enuf."

Ant Mari replid: "Lusi! If yu can manej it so ezi, and yu ar wilin tu go, we wil be glad tu hav yu!"

Lusi wēz sun redi, Ungul Andru and Ant Mari wer sun at hom, and Lusi, ev cors, wēz sun a "biddi,"—in the cichen, deun sellar, up sterz, at the wel, in the garret—at bacin, at swepin—at cucin, at clenin—at enithing and everithing that neded tu be dun in, or about, a heus that wēz tu be set in order for so larj a cōncors ev pepul az wēz ecspected tu attend that resepschun; and, at it she cept until the resepschun wēz over, and the heus set in order agen.



During the de prior tu the resepsyun wun J. N., a wureman hu had lön bin in the famili wöz empleïd about the heus tu help in varius wöz. Tu hav thingz in redines and handi tu serv, net a littul poltri wöz tu be carvd and pläst upen plats tu be redi tu be set upen the tabul at eni urjent col. The abundans ev material, the savori odor and the ez ev gettin the material wöz mor than the fello'z appetit end withstand. And, az the hostes bad him help himself, and az he felt sertin that eni amèunt that he mīt et wud net perseptabli loer the pīl, he induljd tu hiz utmost capasiti,—manli in cold chicken, cold turci and frut-cec. At the yuzhual eur, he and the men focs, ol but Uñcul Andru, retīrd. The wimen, havin stil meni thingz tu attend tu, continqd ther wure tu a much later eur. But, ner midnīt, most ev them—jaded out completli—drug ther weri selvz en tu bed. The rest, ecseptin Lusi, gatherd around the sittin-ram stov tu rest a littul befor retīrin, and tu toc ev the merro and hwet it wud brig forth.

About that tīm, ther began tu be trubul in the rum in hwich slept J. N., the man hu had bin helpin the wimen carv poltri and cecs, and carri the carvd products intw the pantri and sellar. He grond amezigli, wöz delerius, helod terrificalli and thrasht about furiusli at



tīnz,—wēz up—wēz dōun—butted hiz hed a-  
genst the wol—trīd tu vōmit and—but ther  
wēz no yus—the had tu send for the Dōctor,  
and the did it urjēntli.—Æ lōst no tīm in re-  
spondīg tu the col and wēz ēn the sen, abōut  
wun o'clōc A. M. A ful dos ēv ipēcacuanha  
sun helpt the fello hēv sumthīg les than a slep-  
bucet ful ēv haf-chūd chīcen, turci, frut cec,  
*et cetera*, out ēv hiz ecīg stumac; wē then  
trusted tu a ful dos ēv jēlap and gamboj tu  
tēc hwetever els he mīt hav in hiz pōuch, out  
the uther wē. Az the fello felt relevd and wēz  
inclīnd tu slep, Æ went dōwn stērz intū the  
sittīg-rūm hwer sat Ungul Andru, Ant Meri  
and a yūg ledi bī the nem ēv Prol. Ungul  
Andru, ēv cors, wēz in a fīn yūmur—lāfīg  
hartili abōut the predicament the fello had get  
intū, and espeshalli abōut the enōrmus capasi-  
ti ēv the fello'z stumac and the effīshensi ēv  
that dos ēv ipēcac. Ov cors, Æ helpt him lāf;  
but Ant Meri and the uther ledi wer tu tīrd  
tu lāf—a harti smīl and a slo, fēnt chucul wēz  
ol ēther ēv them cud rez.

Az ēur lāf subsīded, Æ thōt Æ herd a vōis in  
the cīchen. Az Æ lisēd, in a vōis, lo, plentiv,  
swet and clēr, she sāg:

“Lōrd, Æ her ēv shēuerz ēv blesīngz,  
Thēu art scatterīg, ful and frē,—”



Tu me the sɔŋ wɛz nʉ; but the vɔis, Ǝ wɛz shur, had ɔfen, bɛfor, in sɔŋ, brɔt mɛ eɛsɛwizit dɛlɪt,—had sʉthd mɛ in ɔurɜ ɔv turbʉlɛnsi, lɪftɛd mɛ hwen Ǝ wɛz dɛspɛndɛnt, ɛnɛurɛjd mɛ hwen Ǝ wɛz fɛnt, strɛŋthɛnd mɛ hwen, in yʉth, Ǝ had fɛlt inadɛɛwɛt tu the ɔɔrs ɔv lɪf Ǝ had sɔ ɛrli ɛspɔuzd, and ɛshʉrd mɛ that “thɛr rɛmɛnɛth, thɛrfor, ɔ rɛst tu the pɛpul ɔv Gɛd.” Az Ǝ lɪsɛnd, the tɔɛt—and sʉm wʉn ɔsɛt mɛ ɛwɛst-yʉnz;—but hwɛt the sɛd—or hwɛt the ɔsɛt mɛ, Ǝ nɛvɛr nɛu;—Ǝ wɛz ɪntɛnt ɔn the mɛlodɪ and the spɪrɪt that sɛnd tu ɛʉm frɔm the ɛɪɛhɛn.

Ǝ dɪd nɛt nɔ that Lʉsɪ wɛz in the hɔʉs hɛlp-ɪŋ thɛm and had nɔ rɛzʉn tu mɪstrʉst that shɛ wɛz ɔbɔʉt. But sʉmbɛʉ Ǝ ɔsɛt: “Izʉ’t that Lʉsɪ’z vɔis?” Ɔnt Mɛrɪ rɛplɪd: “Yɛs, ɪt ɪz; yʉr sɪstɛr had the gʉdnɛs tu ɛʉm and hɛlp ʉs in thɪs tɪm ɔv nɛd, and shɛ ɪz in the ɛɪɛhɛn, hard ɔt wʉrɛ yɛt—gɛttɪŋ rɛdɪ fɔr the mɔrrɔ. Wɛ ɔr ɔl tɪrd ɔʉt—ɛɔmplɛtli sɔ—ɛɛsɛptɪŋ hɛr; and wɛ hav ɛwɪt fɔr the nɪt; thɛr ɔr ɔ fɛʉ thɪŋz yɛt tu bɛ dʉn; but Ǝ thɔt wɛ ɛʉd dʉ thɛm in the mɔrɪnɪŋ. Wɛ wɪl thɛn bɛ rɛstɛd ɔ littʉl, and wɪl fɛl mɔr lɪɛ wʉrɛ. But shɛ thɪŋs that “wɛ shʉd nɛt lɛv tɪl tu-mɔrrɔ ɛnɪthɪŋ that shʉd bɛ dʉn tu-dɛ.”

Bɪ thɪs tɪm, Mɪs Prɔl had gɔn tu the ɛɪɛhɛn dɔr and sɛd: “Lʉsɪ! Ɔɔrnɛl ɪz hɛr: dɔn’t yʉ wɔnt tu sɛ hɪm?”



Herupen Lusi cam in,—az erect and symmetric az a pes ev statueri, and az grasful az a Parishan Bel, with slezv pind up abuv her elboz, aprun on, and urtherwīz cōmpletli rigd for wure,—lucin az cherful and az plezant az a scul girl upen a Ma mornin,—and az cōm-pozd and az dignifid az if she wer lezhurli attendin tu the domestic affarz in her muther's heus—and az fre from sīnz ev tīr, or fatæg, az if she had never non hwet wure wēz.

Az she stud ascin me about mī helth, Ant Mari sed: “We hav bin cocsin Lusi, for the last eur, tu cwit wure, and lev the rest that ther iz tu du until mornin. But she won't cwit.”

Herupen Lusi replid: “Ant Mari! Tu-morro wil bring its on wure—and ther wil be enuf ev it tu consum everi eur ev the de. In the mornin yu wil ol be tīrd; the thingz most urjent wil demand yur attenshun, and, yu wil hav tu du them; and ev tu-de'z wure, hwet we du net get dun tu-nīt, wil net be dun at ol. Ther ar a feu thingz yet that shud be dun; and I shal net retīr until I du them.”

With her repli, I wēz wel enuf plezd; it brot befor me so vividli the techin ev eur muther,—and I felt prōud that I had a sister that wēz so tru tu her parental trenin. Yet I



sed: "Lusi, du yu never get tīrd?" She replid: "No, I hav never bin tīrd—I du net no hwet it iz tu be tīrd."

Lusi neu the importans ev completin that wure that nīt, and Larisun-līc, wēz goin tu du it. Hwen ol els cam tu the rum tu se the sic man'z pragcs and the rēuzin tīm he had at vomitin, Lusi remend cwīetli at wure,—it wud tec mor than such a pes ev felli tu tec her frēm hwet she had engagd tu du.

The capasiti fōr endurans that olwez attendz a wel developt bēdi, subjected tu prōper dissīplin, and pervaded bī a prōper spirit, surprīzez ēfen, even thoz hu no so wel hwet man iz, and fōr hwet he iz med.

Lusi olwez neu the valū ev *Yes* and *No*; and in her cōverseshun, she olwez assīnz tu thez wurdz ther prōper valū. In her tōc, she iz an egzemplifier ev that scriptur hwich redz: "Let yur *ye* be *ye*, and yur *ne* be *ne*; fōr hwet-soever iz mor than this cumeth ev evil."

She haz olwez bin particular and sircumspect respectin the assoshiats she haz med. Hwīl ardent and enderin tu thoz hum she haz trīd and found tru and wurthi, she haz olwez bin cōshus in admittin nū accwēntansez, and carful tu cwit, at wuns and forever, the cumpani ev eni wun hu prūvd tu be unwurthi.



## CHAPTER IX.

## CORNELIUS WILSON LARISON.

Cornelius Wilson Larison wəz bɔrn Januəri 10th, 1837. He began tu attend the Lecturz at the Pensilvania Collej ev medisín in Filadelfia, Pa., October 29th, 1855.\* He began the

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\* Hwíl attendin' collej in Filadelfia Pa., C. W. Larison and hiz brúther G. H. Larison, tu sáv ecspens, bórred themselvz. The rented, ev wun Dr. Cellinz, an Irish Fizishan, a rum upen the third stori ev a heus in Fitzwóter Strét, oppozit tu the sít at hwích Fleur Strét communicats with Fitzwóter Strét, at the rat ev thre dellarz a munth. The cóst ev the thínz the et, fróm the 29th ev October, 1855, til the 24th ev Desember 1855, wəz 31.81 sents per wéc; the cóst ev vitalz, per wéc, fróm the 2nd da ev Januəri, 1856, til the 15th ev March, 1856, wəz 61.56 sents. The vitalz consisted manli ev potatoz, swét potatoz, cörn mæl and syet. Fróm October til Desember, swét potatoz cud bə bót fər 25 sents a bascet=3 pecs; but, fróm Desember, til the felloin Sprín, the cóst abót 85 sents a bascet. Hens the incres ev cóst in the livin'.

Az C. W. Larison went tu Filadelfia with onli 28 dellarz in hiz pecet, it wəz nesessari tu bə sumhwet econémic in livin' tu mac that sum last az ləŋ az pessibul. Oltho hiz fathér lond hiz brútherz, Jorj and Andru, muni tu pa thər wə hwíl at scul, C. W. wəz nether eded with muni nór wəz he eded in eni uthər wə—nether bī hiz parents, nór bī eni uthər persun. Tu pa hiz sculin', tu purchas hiz clothin' and tu pa fər the uthər thínz he bót, he olwəz ernd the muni bəfər he contracted the det. Az he neded much mor than the \$28.00 that he tuc with him tu Filadelfia, tu





FRITZ, PHOTOGRAPHER,

LAMBERTVILLE, N. J.







studi ev the Latin, the Grec and the Inglish langwejez under the direcshun ev the Rev. Jonathan Detun Merrill A. M., at the Flemington Hi Scul, in April, 1856.\* He began tu teach the district scul, at Mor'z Scul-hous, in Delawar Tounship, Hunterdon Co., N. J., September 15th, 1856. He began tu teach the district scul, at Rectenn, upon the first Munde in April, 1857. He enterd the Senyur Academic Clas, in the Yuniversiti at Luisburg, (nou Bucnel Yuniver-

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desfra the ecspensez ev the winter, he wurct at varius thinz durin the intervalz ev studi and durin thoz dez hwen ther wer no lecturz.

Hiz first apperans in public, az a selzman, woz at the corner ev 6th Stret and Welnut Stret,—with a fleur barrel az a stand, selin Flag'z Majic Ritiŋ Pres, and Flag'z Instantaneus Relief,—a liniment that at that tīm woz just cumin inta vog. Later, upon the sam corner, he sold the Pecet Grīndston,—tu pesez ev stel plat yuzd tu sharpen nīvz &c.,—and the Creperz—a contrivans tu scrū upon the hel ev a shu tu prevent the fet from slippin hwen wociŋ upon is. Az a selzman, he woz sucesful; and, oltho seldum at hiz stand mor than an eur at a tīm, az the intervalz betwen lecturz, and the tīm from delīt til the first mornin lectur (hwich began at 10 A. M.) woz short, he ernd several dollarz, accwīrd a valyabul ecспериens, and lernd that, hwen he wonted tu, he cud cōmand the attenshun and the respect ev men.—But the biznes woz distastful; and az sun az uther epporitunitiz prēzented, *oltho much les lucrativ*, he abandēd hiz stand at 6th, and Welnut.

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\*. Without a teacher, he lernd tu red Latin and Grec, hwīl pleuin. The old Latin and Grec grammarz (Bullions) hwich he yuzd tu carri hwīl at wurc, in hiz pecets, hav the cornerz wōrn ef til the sho the shap ev the pecets in hwich the wer carrid. The Latin grammar just fitted the rīt trōuzerz pecet; the Grec grammar just az snugli fitted the left.



siti,) September 20th, 1857. He entered the Flemington Hi Scul, October 1858. He began tu teach the scul at Copper Hil, the first Munda, in Februari 1859. He purchast, ov Silas Huffman, in March, 1860, the farm hwich iz joind along the west border bi the Parsunaj lot ov the Sandi Rij Baptist Church; upon this farm he muvd and began a select Scul erli in April, 1860. He becam Assoshiet Prinsipal ov the Flemington Hi Scul, September, 1860. He becam Prinsipal ov the Flemington Hi Scul, Me 1861. He matriculated in the Medical Collej, at Jeneva, N. Y., October 1861. He began tu teach the district scul at Yunyunvil, Hunterdun Co. N. J., April, 1862. He resevd the degre, Dector ov Medisin, Jan., 20th, 1863. He settuld at Ringoz, az a Fizishan and Techer, Februari 16th, 1863. He woz appointed, bi the Guvernor ov the Stat, Superintendent ov the Sculz ov Hunterdun Counti, Neu Jerzi, Me, 1865. He woz baptizd inta the Baptist Church at Ringoz, Ogust 14th, 1869. He becam partner with hiz bruther Andru B. Larison, in establishing the Semineri at Ringoz, Jan. 1st, 1870. He woz appointed Profesor ov Natural Siens, in the Yuniversiti at Luisburg, Pa., (nə u Bucnel Yuniversiti) September, 1874. He woz appointed Profesor ov Zoeloji in the Yuniversiti at Luisburg, Ogust, 1876. He



organīzd the Academi ev Siens and Art at Ringoz, N. J., September, 1876.

He marrid Mari Jan Serjent,\* March 26th, 1863, bī hum he haz tu children, Pelli Larisun hu wəz bōrn Februari 4th, 1871; and Ben Larisun hu wəz bōrn Januari 21st., 1876.

Agricultur, enjineriŋ, manufacturiŋ, frut cultur, lecturiŋ, editiŋ a Jurnal, rītiŋ bucs, contributiŋ articulz tu sīentific, medical and current literatur, *et cetera*, hav øfen øccupīd hiz lēzhur moments and helpt tu fil in a frem-wurc øv that bildiŋ wə col lif, hwich uthewīz mīt hav egzhibited mor defects, mor unøccupīd apartments and mor empti nichez.

Alpanthropic frəm childhud, he haz spent hiz best øurz in communicatiŋ with Natur, and in lerniŋ Natur'z lōz.

\* Mari Jan Serjent wəz bōrn upen the farm non az the Serjent Homsted, nēr Flemingtun, N. J., neu ond bī Jozef Serjent, upen the 24th da øv Øgust, 1837. She graduated at the Neu Jerzi Stet Normal Scul, Juli, 1859. Sins graduatiŋ, she haz bin engagjd, az a teacher, the most øv the tīm.

She tot durin the scul yer 1857 and '58 az the first assistant tu Prinsipal Samuel Robinsun, in the Public Scul øv Lambertvil, N. J. She tot the district Scul, nēr Cepper Hil, N. J., durin the yer 1862. She wəz the teacher øv Mathematics in the Semineri at Ringoz, N. J., durin the Academic yer 1873 and 1874. She haz bin Teacher øv Mathematics, in the Academi øv Siens and Art, at Ringoz, N. J., sins September, 1876.



## CHAPTER X.

### MARI CATHERIN LARISUN.

Meri Catherin Larisun woz bōrn en the 2nd da ev Julī, 1839. In erli lif, Meri woz cwīet, pesful, fōnd ev bucs and ev mūzic, and līc cumpani. She so the funni sīd ev thīnz cwīeli and woz veri enterteniḡ. She had an ecsellent vois and saḡ wel. She erli becam a member ev the Baptist Church at Sandi Rij, N. J., and tue much interest in the affarz ev that church. She marrid Temas C. Jōnsun\* Februaeri 12th, 1863, bī hum she haz had thre children—Jen L., Osa and Benjamin Larisun, ev hum tu onli ar liviḡ.

Jen L. Jōnsun woz bōrn Julī 4th, 1864. She dīd Ogust 11th, 1864.

Osa Jōnsun woz bōrn Ogust 3rd, 1867. Durīḡ the summer ev 1888, she tōt scul. She marrid Wilyam J. Mōlstun, Sept., 22nd, 1888. She livz at Verōna, Allegani Co., Pa.

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\* Temas C. Jōnsun, sun ev Elīas Jōnsun, woz bōrn Desember 31st, 1839. Frēm childhud, he woz fēbul and sufferd il helth. F or meni yerz, he haz livd at Stoctun, N. J.



Benjamin Larisun Jonsun wəz bɔrn Feb-rwəri 13th, 1871.

At the birth ɔv her last child, Mari sufferd Puerperal Fever. Her ilnes wəz sever and protracted, and wəz fellod bī subacut inflame-shun ɔv the meninjez ɔv the bren and spīnd cord hwich becam cronic, and haz ever sins cept her in il helth. Fɔr meni yerz, she haz bin veri corpulent.

## CHAPTER XI.

A. B. LARISUN, M. D.

Andru Butterfəs Larisun wəz bɔrn upɔn the Larisun Homsted, ner Sandi Rij, N. J., Des. 31st, 1841. In childhud, he attracted the attenshun ɔv ɔl hu neu him bī hiz hīlarius dis-pozishun, hiz sportiv prages, hiz redi wit, hiz gud yumor, hiz jovial tɔc and hiz ɔjiliti. It send that it wəz net pɔssibul fɔr him tu be cwīet, and it send just az impɔssibul that he shud let eni wun els bɛ cwīet. Tu hav fun, and tu bɛ plein prages, and tu tez thoz ɔround him, wəz ever hiz ɔccupeshun, *hwen net at wɔrc*; and, at thez thingz, he had no mach.



In the famili sircul, he wəz such a pest, in thez wəz, that Muther yuzd tu col him *Pic*. This nem, az applid tu him, ꝥ yuzd tu thiŋc wəz singularli significant; fər, ther wəz no wun in the famili out ev hum he wud nət ventur tu *pic* fun even if the pranc wəz the cōz ev hurtin, *just a littul*, the persun *pict*, and he get hwipt fər perpetratin hiz pranc.

Father olwez laft at hiz “shīnz,” even hwen he had tu scold him fər hiz cōduct; fər, hiz mischivusnes wəz ev that order that mad yu laf, even hwen yu wer determind yu wud nət. He wəz the onli wun ev the famili that ꝥ ever neu tu ventur tu ple a pranc, hōnever slīt it mīt be, upen muther;—or, in eni uthər we tu turn a laf upen her. But, if tīmz get tu monotonus durin the lōŋ eveninz ev winter, that iz—if nun ev the rest ev the famili wer in cōdishun tu be *pict*, and ther wəz jeneral cwīetud, becōz ev muther’z osteriti, after a littul hwīl wun mīt ecspect that sīlens wud be brocen bī sum littul pranc, or sum littul perpetrashun that wud cōvuls the hōushold,—and az stern az she wəz, līcli enuf muther’z graviti wud be disturbd tu.

Fər hiz perpetrashun, līcli enuf he wud get pritti wel beest; but in cas the pranc wəz successful, the becsin wud hav tu be pritti severli dun, if it stēpt him frēm lafin.



He olwez so ol the fun ther woz in a thin, and he olwez did hiz shar ev the wurc, or incurd hiz shar ev the risc, tu get the fun out ev it, and in an enjoidbul shap. He olwez neu just heu tu manej eni wun that he had irritated bi a prang, and just heu tu bring hiz vecst subjects bac intw cwietud, if net intw cempozyur. So, he woz ofen in a "*brez*," but never in "*trubul*."

Ol the yunsterz hu lict fun wer "on the rit sid ev" Andru; and heuever much the mit help him *pic* at uther focs, the never pict at him;—oltho he woz unsperin az tu hum he pict. The redemin cwelitiz hwich enderd him tu ol hiz assoshiats wer, he woz olwez sircumspect az tu tim and plas; and he never told enithin about the prangs or jocs he pled upen eni wun; or enithin respectin the rezult ev eni ev hiz prangs or jocs.

Heuever much eni wun get "set up" bi him, or bi hiz comradz, he olwez respected ther felinz; and he olwez send tu hav a cind ev piti for them that woz veri suthin tu ther sorz and veri helin tu ther wundz. Besidz, he ever trid tu cep thoz hu wer net witnesez tu hiz prangs from lernin enithin that cud, in eni we, hurt hiz "victim'z" felinz.

Hwen he woz a smol bei, in the district scul, he woz a pesterer that, bi the teacher, woz luvd,



ferd, wetcht, hwipt and laft at, frəm mornin til nīt. Ov cors, tu hav fun the livlən de, in scul or out ov scul, with thoz ov hiz ej, tu him, in thoz dez, wəz perfectli rīt. But, ther wer nun tu larj, if the cam in hiz wə, tu escap hiz wit, hiz yumur and hiz prages; and ther wer feū inded hu wōnted tu escap.

The Tēcher himself did nēt olwəz escap, and ofen did nēt trī—so relishabul wer hiz littul perpetrashunz.

At wun tīm, he wəz sent tu a ledi tēcher, hu sun wisht, she sed, “that he had never bin bōrn.” Hwen a child, he sēnd tu thiŋc that wimen wer nēt mād fōr scul-tēcherz. Oltho he never sed much agenst this wun, and frəm hiz tōc hwen he grū older, ꝥ thiŋc he rather līct her, he sēnd tu tēc ecscwizit delīt in pesterin her. The prages that he wud ple wer just such az wud cēp the larjer pupilz cōnvulsivli lafin, and yet just such az wud nēt cwiť provoc a hwippin,—and olmost eni uthēr punishment that she cud devīz fōr him wəz instantli turnd intū sum prāŋc that provoct a cōnvulsiv laf frəm ol hu sō; and, ofen, she her-self wud bē so cōnvulst with lafter, at hiz prages, or hiz priŋcs, or hiz pantomīmz, that, fōr a-hwīl, the scul wud bē a sēn ov the wildest hīlariti.

Durin the cors ov events, this ledi, hwīl tēchin, marrid a fello hu wəz a selebrated fiddler.



This ev itself, and the consecwensez therfröm wīdend the bēi'z fēld fōr fun.

At wun tīm she rezēlvd that she wud nōt bē eni mōr ev hīz mischīf; and, tū brēc it up, she wud punish him severli fōr the slītest offēns. Dēutles hē thōt, that, wīthōut eni rezēlv on hīz part, she wud hav a bīzi tīm fōr *a-hwīl*, and perhāps wud lērn sumthīg, intū the bārgīn. It wēz but a shōrt tīm befōr hē wēz puttīg fōrth wun ev hīz best effōrts, hwīch nōt onli cōnvulst the scūl fōr a tīm, much lōnger thān yūzhūal, but hwīch cōnvulst hēr much mōr, she acnōlejd, thān she hād ever bīn cōnvulst befōr. But, she hād rezēlvd tū hwīp hīm, and āz sūn āz she cūd gēn cōmpōzhūr enuf, and strēngth enuf, (fōr she sēd hērsēlf that she lāst untīl she wēz egzōsted and she cūd lāf nō mōr,) at it she wēnt, in rāther a sēver wē. But, sūner thān she thōt reacshūn cūd fēllō such a hwīppīg, an oppōrtūnītī prēzēnted hwīch hē cūd nōt rezīst, and āz thē sēd, “hē sēt hēr up” āgēn. Thē prānc that hē thēn plēd upōn hēr īz īnēffābul, and, āz she tōld wun ev hēr cōnfīdēnschālz āftērward, she thōt that she wud cīl hīm rīt āwē. But thē prānc sēmd tū bē sō sīmpul, sō lāfābul and āppērēntli sō īnnōsēntli dūn, and sō unīntēnschūnāl, that she pōzd; and yet, in hīz lūc she cūd sē such cōmmīnglīngz ev īnnōsēns, īmpūdēns and



rogishness that with the rest ev the scul she laft until she got so fant that she woz oblijd tu sit doun tu laf; and stil she laft til she cud laf no mor.

Ther woz no mor scul that fornun, and hwet tu du with the littul offender she did net no. She so that in the last tu prangs she woz most in folt, and that she had olredi incurd an episod that wud brig doun a laf upen her from everi wun hu herd it, hwether yun or old, sent or sinner, sej or ser, and that it wud never be forgotten. And, hwet prang mit be in ezi rech ev the littul imp, tu be pled upen her within the neest ten minits, hu cud tel? She so that she olwez got the wurst ev it; and so did everi wun els hu becam the subject ev hiz *pic*. Finalli, she pled with him “for mersi,” az scul techers ofen du with ther pupilz hwen the ar over-macht bi them; he send tu sho mersi toord her, and after that she got no mor than her sher ev hiz prangs.

Hwen about 14 yers old, Andru began tu turn hiz attenshun tu muzic. At that tim, ther woz a militari cumpani at Serjentsvil in hwich our bruther Jorj H. woz depli interested,—a lutenant or a captin ev the cumpani—I hav forgotten hwich. Muzishanz ev the drum order wer feu and the most ev them superannuated or out ev practis. Hens, a yun recruit



wəz in rēcwest, and tu ad tu this, Andru wəz invīted. The inviteshun wəz sumhwet urjent, and he acsepted it.

Ther wəz then, at ɔur father'z, a bas drum, tu tenor drumz, a fif ɔr tu, a melodeən and tu fiddulz. The girlz cud ple the melodeən wel ɛnuf and sin līc nītingelz, and we cud blo the fif and pɔund thoz old drumz til ɔl in the naburhud wisht we wer in Halifacs ɔr Pīn F-land: hwīl Jɔrj and F cud ple thoz fiddulz til no wun wɔnted eni mor muzic ɔv the vīolin sort. So, Andru had tu du onli az the rest ɔv us did tu tæc rang amug muzic macerz.

But, amug us, Andru sun tuc first rang, espeshalli with the tenor drum. Hiz nimbulnes and hiz decsteriti, prɔperli trend, sun brɔt the best rezults—and ɔlmost er we neu it, hwen the Cumpani, upɔn militari paredz, in cumpani with uthɔr Cumpaniz, he, az a drummer, wəz attractīg the attenshun ɔv the best muzishanz in the best Cɔrnet bandz with hwīch we met.

He neu tuc lessunz ɔv the best performerz and wəz sun rated amug the best drummerz that pled. Hiz cumpani wəz sɔt bī muzishanz everihwar and hiz jenial manner med him a favorit with ɔl he met. Az a performer upɔn the drum, in several cɔntests fɔr wejerz, he



wəz choʒen az a partnər bī older and mɔr famus muzishanz, and, in everi cəs, the parti with hwich he ɔperated nɔt onli carrid ɔf the wejer, but the pam az wel.

Az Andru matyrd sloli, Ƒ dɔut nɔt that hiz yuthfulness and hiz smolnes ɔv statyr helpt tu attract the notis ɔv meni. Fɔr, at the əj ɔv 14, he apperd līc a bɔi ɔv 11—so smol wəz hiz statyr and so toi wəz hiz hɛr. Līc the rest ɔv the famili, he reɔht adult əj much later in yɛrz than the averəj. At 18, he apperd veri bɔiish; at 21, he had no bɛrd, and at 22, he had nɔt shevd. Hɛ wəz then 5 fɛt 10 inɔhez hī, and wɛd abɔut 160 pɔundz. Hwen he graduatəd in medisīn, just after hiz 21st birtħdɛ, the Den ɔv the cɔllej sɛd that that cɔllej had never graduatəd a persun hu luct so yun. Indəd hiz yuthful apperans wəz ever notist.

Abɔut the tīm he bɛgan tu handul the drum, he bɛgan tu lɛrn tu dāns, ɔr rather he bɛgan tu dāns—fɔr no Larisun haz ever had tu lɛrn tu dāns. It haz ɔlwez bin abɔut az natyrl fɔr a Larisun tu dāns az it iz fɔr a ɔhīcɛn tu scrach. And yet the most ɔv them hav pɛd a cɔnsiderabul ɔv attenshun tu this nobul art and hav aɔhɛvd a gud reputeshun in it—but ecseptīn hiz grandfather, perhaps no wun ɔv the Larisunz had a better “step” than hɛ. And, tu dāns, he wəz ever redi, and at it, he



send tu never tīr. Ol the yun focs hu cud “step” wonted tu dans with him, and ol the old focs hu had ever “stept” or had ever sen hiz father or hiz grandfather step, wonted tu se him dans. Inded net onli befor he went tu scul, but ol the wa thru both collejez he had a record az a danser; and hiz grasful muvmnts wer everihwer the subject ev comment. He wuns herd a ledi hu neu him for meni yerz, se that she never so him, at wure or ple, mec an ungrasful muv.

Hiz aptnes tu dans and hiz sportiv wa led meni that wer older than he tu sec hiz cumpani, and tu led him hwither uthewiz he wud net hav gen.

In our neburhud, the athletic sports lingerd longer than in meni uther parts ev the sentral stats. The persun hu cud net du sumthin at swimmin, reslin, becsin, fut-resin and ridin horsez at a brac-nec sped—with the saddul, without the saddul or standin upen the hors’z bac—wez considerd no fello at ol. In thez sports, eni ev the yun Larisunz wer net behind the averaj ev the beiz, but in the most ev them, Andru wez at the hed. The hors that cud def him wez net found,—even hwen a smol bei. In ol ev our resez—and we yuzd tu hav meni—we cud depend upen Andru’z “sticin cwelitiz,” and hiz abiliti tu “rīd” wel and appli the



“spur” better. If he did not succeed in the race, the fault was in the horse.

He liked horses and he cared little how farcical they were; and the worst of horses liked him; and he would do a deal with a horse that almost no one else could handle. He early learned all the “tricks” that horsemen practise in managing bad horses; and in applying these “tricks,” he was amazingly ingenious and very handy—so much so that he was often employed to “break” some horse that had been proof against the skill of excellent horsemen.

In reslying, he took especial delight—and he would joke in with a fellow, large or small, in any “hold.” When he began to resist, I did not notice; but I saw him at it soon after he came wearing a child’s dress,—and I am not sure I have not seen him in a set reslying machine before he had put on pants.

When at the Flemington High School, it was currently told that there was not a fellow in the school that he had not put upon his back—although there were several in the school who were five years older than he, and very large, heavy men, at that. And while he was at the medical college at Geneva, N. Y., he was the fellow who was ever ready to resist and who was never thrown. When of the faculty said to me once: “Tutor! that brother of yours is one of the stoutest, swif-



est and most deestrus felloz I hav ever sen. He haz thron everi man in the collej and sever-  
al ev the bulliz in the toun. This mornin,  
on the gren, I so him put seven ev hiz clas-  
mets doun in les than ten minits—and then he  
banterd the rest ev hiz clas. I hav never sen  
hiz līc and I hav never herd ev it.”

In reslin, he olwez cept in gud yumor, and  
he olwez cept everi bedi els so—for him it  
wəz fun—and he mad it fun for everi bedi els—  
hwether tacin hold with him, or onli witnessin  
the fet.

In the district scul, he lernd veri littul, be-  
cōz he wud hav nuthin tu du with bucs. He  
cud sē nuthin sensibul in them;—spelin and  
redin wer ol a bewilderment tu him. He  
yuzd tu tel focs that the cōtend nether sens  
nor sport, and that nun but asez delt with  
them. The old asez mad them and the yun  
asez studid them tu get redi tu mee agen the  
līc ev them for ther yun. Az for himself, he  
wəz a colt—and he did not wont tu be treted  
az the treted yun asez. Hwen he grū up, he  
intended tu be sumthin better than a dōnce.

Hwen he wəz seventeen yerz old, he cud  
scarsli red. And tu get him tu go tu scul  
wəz olmost impossibul. Az hiz parents did not  
favour educashun, and az he wəz uncommunli



handi at ol cīndz ev wure, and veri industrius, the wer much inclīnd, at first, tu let him fello hiz inclineshun.

But, at this tīm, it began tu be apperent that he had net lernīg enuf tu transact the most commun-ples biznes. With this fez ev hiz standīg, the wer much cōsernd, and began tu plan for a chenj that wud, at the lest, educet him tu the eestent that he cud “red, rīt and sifer pritti wel”

At that tīm, I woz techīg a district scul at Copper Hil. Az I had bin awe frōm hom for yerz, I neu nuthīg ev hiz standīg at scul, nor hiz overshun tu bucs. I eespected that ther woz enuf Larisun in him tu inclīn him tu lernīg, and that, perhaps, he woz a pritti far scolar.

In the fol ev 1859, I happend at hom en a vizit. Hwīl ther, muther asct me hwether I cud net mac arranjments tu hav Andru with me in scul durīg the winter. At her recwest, I woz so surprīzd that I began tu asc her meni cwestyunz. I asct her hwī she wisht Andru tu go awe frōm hom tu scul; if she wisht him tu go tu scul, hwī she did net send him tu the district scul ner hom? She replīd: “In the first plas, it iz olmost impessibul tu get him tu go tu scul; and then hwen he iz ther, he lernz nuthīg; the teacher cannot guveru him, he ceps up a perpetual disturbans in the scul



with hiz pranges and hiz jocs, and the tæcher duz net no hwet tu du with him—the tæcher don't wont him ther."

Æ replid: "Wel, then, hwī net let him ste at hom and wurc? He iz shurli gud at that."

She replid: "Yes! he iz gud at wurc, and we hav enuf fōr him tu du. And he iz so fōnd ev hōrsez, and he manejez them so wel, and gets alōg so wel with the tēnz, at hom or awe frōm hom, that we hardli no hōu we wil get alōg without him. But, he iz olmost a man and he haz no lerniŋ—he can scersli red and rīt. And, Æ eespect that this inabilityi tu red and rīt, nōu that he haz gron up olmost, iz wun ev the rezunz that he dislīcs tu go tu scul. And then, hwīl her, ther iz so much tu cēp him frōm scul, and frōm studi. He never tīrz at fun; and he līcs cumpani so wel, and ol the yunŋ fōcs in the neburhud līc so wel tu be with him that he iz invīted tu everi gatheriŋ in the neburhud and tu meni that or farther awe; and he iz so much vizited at hom. And, thez thiŋz wil centinu, or gro wurs, az lōg az he iz at hom. If he had lerniŋ enuf tu get alōg, we wud be satisfīd with hiz wez ev du-iŋ—he iz a gud bōi, and veri smart at wurc, and līcs tu wurc—espeshalli with tēnz;—he iz an eesellent hōrsman. We du net car tu hav him tōt the hīer branchez—we du net



wont him tu be a profeshunal man, or a biznes man; we onli wont him tu be a farmer; and, hwen he noz enuf for that, we wil be satisfied."

Tu this Æ replid: "Muther! yu ar pritti hard tu plez; yu hav olwez found folt with me becōz Æ *wud* go tu scul, spend ol mī lezhur moments in redin and studi, and *wud net* go around with the yun focs. Nōu, Andru don't wont tu go tu scul, haz an overshun tu bucs and studi, and wōnts tu go around with the focs and be soshal and yu find folt with him for hiz test and hiz practis!"

She replid: "Wel! in point ev lernin, we ar ashemd ev him. He iz a smart turnd bei,—but olmost a man and can hardli red. And Æ thing this iz net rīt. And Æ thing he ot tu be, for a-hwīl, sumhwer hwer he can be tot, at the lest, tu red, rīt and sifer wel."

Æ replid: "But muther, yu don't no yur bei az wel az Æ du, after ol. If yu send him tu scul tu me, yu wil luz yur farmer-bei. Hwen he lernz 'tu red, rīt and sifer wel,' he wil wont tu cwit the farm, and yu wil hav much mor trubul tu cep him her than yu nōu hav tu get him tu go tu scul. Hwen he can red, hwen he can handul bucs, hwen he, thru the ejensi ev redin, can lern the contents ev bucs, and



familyariz himself with the duingz ev-representativ men, and thru the ejensi ev redin, can assoshiet with the best men ev past ejez and convers with the wizest and best that neu liv, he wil net trubul yu, or eni scul techerz with hiz prances, or hiz jocs; he wil net be entertand with eni cumpuni he can find about this neburhud; he wil net go tu such gatherinz az thoz tu hwich yu se he iz olwez invited; he wil go tu a libreri, select and ecstended, that he wil at wuns begin tu gather,—and ther yu wil olwez find him—hwenever duti duz net urj him intusenz ev hī acshunz and inta the cumpuni ev the wizest and most lernd.”

“Æ wil tec yur bei with me. And, Æ wil tel yu neu, that Æ wil sun speil him for the cors ev lif yu hav indicated for him. Andru iz smart; and he haz an inseshiabul dezir *tu no*, tu assoshiet with the best, and tu be yusful. That he iz ignorant ev bucs, and hwet the centen, iz a folt ev hiz techerz, and ev that abemineshun ev spelin wurdz az the ar printed in bucs. Az sun az he assoshiets with techerz hu can tech him,—az sun az he becumz sumhwet accwented with the natur ev the difficultiz that ar inveld in the spelin ev our wurdz, that difficulti that haz bin the barrier tu hiz lernin tu red, he wil becum fassinneted with lernin, and he wil mac rapid progres in the siensez, in literatur



and in the arts; and he wil abandon everi-thing els, and becum a scul-man."

She replid: "Wel! we wont yu tu tec him with yu and tech him hwet yu can; we ar net afred that yu wil spoil him with lernin, or unfit him for farmin, or wen him of from horsez; nor ar we afred that yu wil giv him a distast for relicin sosti; nor ar we afred that hiz acwirmments wil incln him tu ste at hom with hiz bucs; nor ar we afred that hiz luv ov the cumpani ov lerned men and hiz luv for bucs wil led him tu refuz tu assoshiet with the jelli and the fre."

But, befor the end ov the winter, muther realizd, mor than plezd her, the profes encought in mī statment. Az sun az he cud red wel, he woz ever at redin; and a buc woz befor hiz fas, or under hiz arm, or in hiz pecet, hwerever he went; and, muther sun had mor trubul with hiz untirin dispozishun tu studi, hiz refuzal tu go in cumpani, and hiz zel tu be with the lerned, than she ever had with me.

Hwen Andru woz told hwet arranjments had bin med for him, he did net sem tu be veri much elated with the noshun that he woz tu go to liv with me, and tu go tu me tu scul.

But, it woz an arranjment that muther had med, and that settuld the matter.



Hwen the tīm arrivd, he went with me tu the scul hous. He did not sem tu cōsērn himself hēu he shud *succed* nor hēu he shud *prosed*. Nor, did Ē. But hwen the tīm arrivd for him tu resīt, he did ōful wure! He astēnisht the scul—the had never sen it in that we befor! But we ōl livd thru it.

At the tīm, Ē wēz livin at Mr. Gershūm C. Serjent's, hūz sun Jozef wēz attendin scul—and hū, bī the we, wēz a pritti apt pupil, and a veri dilligent stūdent and a veri nobul bēi. He wēz ever at hiz bucs hwen wure did not prevent. Mr. Serjent himself yuzd hiz lezhur, veri closli, at redin. So, at ȳr bordin ples, ther wer fēu, if eni, allurments tu tēc Andru'z mīnd frēm hiz bucs. This wēz a grāt advantēj, both tu him and tu mē. Accordinli, hwen alon with mē, at ȳr bordin ples, we spent ȳr tīm in studi,—in lernin and in techin.

Hwen we returnd frēm scul the first nīt, Ē cold Andru'z attēshun tu the ned he had ȳr pain espeshal attēshun tu lernin tu red. Ē shod him that, in the accwizishun ȳr nelej, az gend frēm bucs, redin iz essenshalli the *first recwizit*, and, without it, nuthin, in the accwizishun ȳr lernin, frēm bucs, can be dun; that in redin, we becam cōversant with the men ȳr thot ȳr past ejez; that in the act ȳr redin, we



mac men spec tu us; and in the act ev redin  
 aloud, if we red with elocwens, we spec the  
 wurdz ev the othorz we red tu ouselvz, just az  
 the wud hav spocen them tu us, cud we hav  
 livd in ther de, and cud hav bin companyunz  
 or pupilz ev them. Thus, bi lernin tu red, we  
 enabul ouselvz tu assoshiet, az it wer, with  
 the best men ev past ejez, tu lisen tu the lan-  
 gwey ev the sejez ev old, tu the melodi ev the  
 poets ev anticwiti, tu the techinz ev the enshent  
 filosoferz, historianz and artists hu fashund  
 sosieti in the past and hu hav transmitted tu  
 succedin ejez the thred ev truth around hwich  
 ol the cultur, refinement, sivilizeshun, and filan-  
 thropi hav senterd, tu mac sosieti in former  
 ejez hwetever it haz bin, and that ev the prez-  
 ent ej hwet it nou iz;—that the man ev cultur  
 hu haz collected a select libreri, iz enabuld tu  
 assoshiet with the best intellects ev ol ejez;  
 that hens it iz, that the man ev cultur never  
 wonts for select sosieti, and that he iz never  
 found in the sosieti ev thoz hu ar net refind,  
 scolarli and filanthropic. For, hwen abul tu  
 red, hiz *bucs*—the repezitoriz ev the thots and  
 duinz ev the best men ev ol ejez—or hiz asso-  
 shiets; he cannot spec tu them, nor tu thoz hu  
 rot them; but he ma sit deun in hiz libreri, and  
 bi menz ev that accomplishment hwich we col  
 redin, in hiz on vois, he ma her the langwey ev



the sejez, the historianz and the filosoferz ev old or thoz ev the prezent da; or, he me lisen tu the wurdz ev Job, or ev Izea, or ev David, or ev Jeremia; or, tu the elocwens ev Demosthenez, Sisero, or Sant Pol; or, tu the melodi ev Homer, Virgil, Heras, Driden, Miltun or Pop; or, tu the wizdum ev Selomen, Confusias or Lishman; or, tu the stori ev Herodotus, Tasetus or Josefus; or, alon, in hiz on studio, or bi the se-sid, or upen the mountin top, or in the solitud ev the forest or the dezert, he me lisen tu the Prechin ev Jøn, or tu the Techinz ev Him hu woz born in Bethlehem ev Judea.

Æ then red, from a fev volumz, selecshunz ev hwet Æ suppozd tu be illustrativ ev hwet Æ had sed,—commentin, ev cors, az eccezhuñ prezent-ed. Amun mi selecshunz woz the CIV Sam, hwich, afterwardz, from the pulpit, Æ hav ofen herd him red with marvelous effect upen the odiens. Æ clozd bi redin the fortenth chapter ev the Gospel bi Jøn. Oltho it woz let at nit, and he must hav bin veri tird ev this løj discors,—in the redin ev this scriptur he semd particularli interested, and veri attentiv.

The felloin evenin we rezumd our redin. And at the beginnin, Æ cold hiz attenshun tu that GRÆT HINDRANS that so sorli perplecsez, vecsez and confoundz ol thoz hu ar lernin tu



red. I shod him that it iz net possibul tu tel, bī the letterz with hwich a wurd iz ritten, hwet it iz proneunst—that the spelin ov the wurdz ov the Inglish langweġ or net in accordans with eni rulz that can be given,—net in accordans with sens or rezun,—and that everi wurd haz tu be lernd, (az we lern a pictur,) and memorīzd az the sīn ov an īdea, an emoshun, a senseshun or a thot;—that spelin consists onli in seīn and lernīn hwet letterz a wurd contenz, so that in rītīn it, we ma ples in it, the *sheps* that wil enebul eni wun hu sez it, tu no that that iz the pictur, the combineshun ov letterz, tu hwich thoz hu red assīn a sartin sound;—that the sound iz net indicated bī the letterz in a wurd, and that wun must never depend upen the letterz tu asserten the sound; that the sound—the pronunshieshun—ov a wurd can be gotten onli from the livīn teacher; and that in lernīn tu red, he wud hav tu begin, peshentli, tu lern everi wurd he met, just az he wud lern a pictur, or eni uther simbēl, hīeroglific or devīs;—that the tasc wēz an arduus wun, lēn, wērisum, and never ended bī eni Inglish scōlar;—that this difficulti had ever bin in mī we,—that I had lernd tu red just in the we I her set forth, and that, that prēses ov lernīn wurdz and cōmittīn them tu memori, so far, had cōsumd ten tīmz mor ov mī tīm



and a hundred tīnz mor ev mī enerji, than had the accwizishun ev ol the uther nelej that I had gend frēm bucs;—and that perhaps he wud net far, in this matter, eni better than I had; but that it had richli ped me tu lern tu red, and that it wud pe him just az wel.

Under thez discurejīg sircumstansez, he began hiz studiz. At first, veri sloli he progrest. Wurd bī wurd he wurct hiz weri we; the mez wēz dep; but hiz industri, pōuer and perseverans wer adecwet tu the tasc. In tīm, he red wel enuf tu glen, with difficulti, the meniņ ev the othor; and, with hwet he glend he wēz so wel plezd that he wēz encurejd tu accwīr mor. Accwizishun eded him in accwīriņ, az it ever duz the industrius,—until, at last, he red pasabli wel—and feū if eni, hav ever med better yus ev the tīm, *in rediņ*, than he did. He wēz ever at it—bī nīt—bī de—at nun—at eventīd—at hom—abrod—in sīlens—aloud—with sculmets—with accwantansez—but most ev ol with me.

At wuns, he wēz subjected tu a sistem ev calisthenic manēuverz that developt a cwēliti ev vōis that wēz eufōnic and winniņ, and a pōuer ev vōis that enebuld him tu mec himself herd at a gret distans, and a clernes ev articulashun that med it ezi tu distingwish everi sillabul in everi wurd. At the sem tīm, he



wēz instructed in the art ov elocushun and in the art ov declameshun, ov hwich, at wuns, he becam veri fēnd. Thus, wēz led the foundeshun ov that abiliti tu spec clerli, pōuerfulli and winnigli, for hwich he wēz favorabli non. Thus, tu, wēz accwīrd that abiliti tu spec, with out fatēg, that characterīzd him az the minister that *never tīrd* at prēchin.

That educashun that refīnz, ecspondz and ennobulz the sol wures a moldin influens upen the bēdi that iz cōmmenshuret with the educashun effectin it. Hwīl this moldin influens ov the educashunal prēses iz apparent in everi student under prōper dril, it haz seldum shon tu better advantage, in eni ūther persun, than in Andru B. Larisun. Hwen at the Flemington Hī Scul, Andru prēzented a fizec that sēmd tu be that ov an embriōnic jīant, developin leturz stolwart, angular, cors and eesēdin rustic. Hiz her wēz so cors, so strat and so brisulli that it sēmd tu be notist bī ol. At that tīm, students ofen wor lōg her; and, az he let hiz gro, it becam so abundant that hiz hed and sholderz sēmd tu be cuverd with a huj hēp ov flacs-culurd brisulz. Inded, so abundant wēz it and so brisulli that it fild the spes frēm hiz hat tu hiz sholderz out beyend the edj ov hiz hat rim. But, under scolastic trenin, the rustic, farmer bēi, with drupin sholderz, with brōni



legz and armz; toni, harsh scin; hevi brisulli, brøuz; prēminent noz; hevi, everted lips that disclozd hiz tēth; cors, strat, brisulli, hwītish her; larj, cors handz and club-shapt fingerz, evolvd intū a form az erect and az simmetric az a pes ev statueri; with limz that sēmd ol cumlines; with a scin velveti and satin līc; with brøuz that grāsfulli overmantuld īz that luvigli and winnigli perst everi hart that gazd upen them; with her ev a rich, glossi luster, that rold and flod in wavz that so artisticalli succeded ech uthēr, that no artist ever sō it but tu admīr it; with a cōuntēnans that ever disclozd everi emoshun, and allēud everi wun tu luc rīt intū the depths ev hiz sol.

Thez rezults ev an educashun, in him, nēt onli shod tu grēt advantej, but wer the menz also, in part, bī hwich he effected so much az a spēcēr. Upen the stēj, or in the pulpit, hiz apperans wēz impozin; and yet attractiv, winnig and artistic. Hiz muvmēnts wer grēsful, and ever in accōrdans with the rulz ev art. He spoc az much and az effectualli bī hiz figur and hiz pantomīm az bī hiz mōuth. Hwīl hwēt he sed wēz olwēz prōper and syted tu the occēzhun, the vōis with hwich he spoc wēz pur, clēr, distinct and swasiv,—hwīl the pōstur ev the bōdi illuminatīg hiz statmēnts, and cōrrōberatīg hiz vōuz, cōspīrd tu awacēn in thoz hu herd



and so him emoshunz identical with, or cindred tu, thoz that prompted him tu spee.

Upon the stej or in the pulpit, he wisht ol thoz thingz that yuzhualli stand betwen the specer and hiz odiens, remuovd. Hens, the desc ev hiz pulpit woz yuzhualli set awe, and he stud befor hiz odiens in ful relef—from the solz ev hiz shuz tu the crest ev hiz her. And, az he precht, everi part ev him spoc—hiz bedi, hed, fas and limz ever conspīriṅ tu illustret, impres and enfors hwet hiz moueth so elocwentli utterd. Even hiz dres—plen az it woz—conspīrd tu help him tōc. Thus, in an addres, everi thing that woz in him and everi thing that woz about him, bī hiz educeshun, woz mad tu conspīr tu ecspond, illuminat, embellish and enfors hiz them. And yet with such ez and such gras did he perform ol hiz oratoric wurc that ech sentens send tu fol onli bī the wet ev the truth it contend.

Oltho ther woz olwez a littul harshnes in hiz sintacs—hwen speciṅ ecstemporeneusli—and this, az a rul, woz hiz manner ev speciṅ in public—espeshalli hwen prechiṅ—hiz clernes in articleshun, elocwens in utterans and pōuer ev ecspresshun never feld tu captivet thoz hu herd him, and tu hold hiz odiens, intent upen hwet-ever he wisht tu se, until he ended hiz spech. ¶ yuzd tu her it sed ev him: “He



never tīrz ev prechin and hiz cōngregashun never tīrz ev lisenin. And, hwen he haz precht an our and a haf, hiz voīs iz az clēr, and he iz az distinctli herd, and he semz tu bē az frē frōm fātēg az hwen he began; and, hwen he haz precht an our and a haf, or tu ourz, hiz odiens iz az thuroli attentiv and az intent tu catch everi wurd, az the wud bē, if the wer herin him upōn a subject upōn the cōmprehenshun ev hwich ther līvz depended.”

Indēd, he wēz truli elocwent; and he ever spoc or red bī the rulz ev Art. In redin a chapter, or a him, frōm the pulpit, he never feld tu mēc an impreshun, and tu win the attentshun ev ol hu herd him. It wēz an obscūrlī ritten porshun ev scriptur, if he did nēt so red it that its ful menin wēz vividli apperent tu ol. And, uncūthli wurdēd wēz a him if he did nēt so red it that its melodi thrild everi hart hu herd it.

Wuns upōn a tīm we attended church in Neu Brunswic hwer onli a fū, if enī, ecsept the pastor, the Rev. H. F. Smith, D. D., nu us. Az Ē wisht Andru tu bē unnotist; or, rather, az Ē did nēt wōnt him tu bē asct tu prech, or tu tēc part in the servisez, becōz ev hiz fēbul helth at that tīm, and becōz ev hiz wōnt ev ecsperiens in prechin, we did nēt enter the church until the wer sinin the first him.



But, our project fald. The pastor recognīzd us az sun az we enterd the rum. At wuns he cam tu met us, insisted that Andru shud be sēted with him in the pulpit, and that he shud red the necst Him. It wēz nether the plas nor the tīm tu cwarrel; so I sat in the pu in hwich the sēcsten plast mē, and Andru fēllod the pastor intū the pulpit.

At the tīm ev our entrans and hwīl the pastor wēz redīg, the odiens sēmd tu bē veri unzī—fidjeti and restles,—so much so that I fēld tu her hwet chapter wēz anneunst; and I cud her veri littul that he red. But a chenj fēllod hwen the yūg man began tu red. The him began—

“Rēc ev ejez, cleft fōr mē,  
Let mē hīd mī-self in the!”

Befor he had recht the end ev the third līn ev the him, the attenshun ev ol sēmd tu bē arrested and the stilnes sēmd tu bē oful. It cam so sudden, and it wēz so cōmplet, that the chenj wēz startlīg tu mē. It sēmd tu gro mor intens until he cōmpleted the last līn;—and then, az the cādens wēz brīgīg wōter intū the īz ev menī, the stilnes becam panful. The cōrister, and the uther memberz ev the cwīr, had bin tu much occupīd with the rēder, and the redīg, tu bē redi tu act ther part, and ther sēmd tu bē such a suspens in biznes that a



smil tue pezzeshun ov mī fas, and Æ wəz veri ferful that it wud be sen bī sum. But, sun the organ began tu pel forth, fōlterinli, and the him, at first, wəz sun fēbli. But, sun Andru'z veis joind the veisez ov the cwīr, and the him wəz sun “with a wil.” Durin the singin, over the veisez ov the cwīr, nou and then, Æ herd hiz veis, melodius, cler and stron—just enuf tu fir everi herer with a wish that he cud sin and tec part in this veri enjeiabul eccezhun.

Bī reewest, he proneunst the benedieshun. Az we wer dismiss, a veri venerabul lucin old man hu sat with hiz wif in the set necst befor me, turnd tu me and sed: “Pardun me if Æ mee tu fre with yu az yu ar a stranjer! But, can yu tel me hu that jentulman iz?” Æ replid, az modestli az Æ cud: “Yes; that iz Andru B. Larisun.”

The old man and hiz ledi wer lucin me in the fas with much ernestnes; and bī that tīm several utherz had gotten az ner tu me az the cud, apperentli tu lern hu the yun man wəz, hwen the old man sed: “Wel! he iz a yun man ov gret premis. Hiz wurdz ar clothd with gret pouer.”

The old jentulman pruvd tu be the Rev. G. S. Web, D. D., than hum a mor elocwent



precher haz seldum bin found amon thoz hu hav stud up tu proclame the doctrinz ev the Teacher ev Gallile.

Net onli hwil at scul and collej, but durin hiz hol lif, spelin—the lernin ev neu wurdz—wez a veri *bete noir* tu him. And durin the last yer ev hiz lif, he told me that it had cost him mor tim tu lern the littul that he neu about Inglish, becōz ev the cacograpi ev the langwej, than it had tu accwīr ol the rest that he neu; that he actualli neu mor about Latin and Grec than he did about Inglish; that it semd tu him that wun cud no but littul ev Inglish until he wez pritti wel accwented with Latin and Grec, and that the Inglish langwej semd tu him tu be a grammars langwej—from the alfabet thruout,—but particularli so in the spelin ev its wurdz.

Az a student, Andru wez laborius, and net difficult tu direct. He semd tu be entīrli frē from thoz morbid noshunz respectin electiv studiz that we so jeneralli find in yun men hu ar secin an educeshun. He had no preconsevd noshunz az tu hwet he ot tu studi tu fit him for hiz lif wure, nor eni ferz that he wud west hiz tim in prosecutin studiz that wud be yusles tu him; nor, that it wez yusles tu be liberalli educated; nor, that he wud ever no tu much;



nor, that it wud tec tu lön tu accwīr an edu-  
ceshun. He semd tu hav a hī regard for  
Techerz, and he semd tu assum that the hu wer  
educated neu hön tu educet utherz. Accordin-  
li, hwetever, in a curriculum ov studiz, the wer  
redi tu tech, he wöz redi tu studi. And, at  
studi, he never neded urjij.

Oltho he semd tu hav no preferens ov studiz,  
Æ thinge he accwīrd Mathematics mor redili than  
eni uther branch. And, Æ remember several  
insidents respectin hiz mathematical acumen  
that ar not-wurthi. Wun ov them Æ wil re-  
lat.—Hwen, Æ wöz actin az tutor ov Mathe-  
matics in the Flemington Hī Scul, it wöz our  
custum tu devot the afternūn ov ech Wenzde  
tu Literari ecsersizez until ol had red essez or  
declamd, (az that order ov ecsersizez recwīrd),  
and then yuz the remainder ov the tīm in revuin  
the INDISPENSABULZ ov a mathematical edu-  
ceshun,—such az the Tabulz ov Wets and  
Mezhurz, the Tabul ov Sundriz nesesseri tu  
an Arithmetishan, the fundamental prinsipulz  
involvd in the for rulz ov Arithmetic, canselle-  
shun, the fundamental prinsipulz involvd in the  
ecstracshun ov ruts, &c. &c. Ov cors, the  
Literari ecsersizez wer conducted bī the tutor  
ov Langwej, Mr. Jön S. Higginz, A. M.; but,  
tu conduct the mathematical ecsersizez fel tu  
me. Az a rul, durin thez afternūnz, ther wer



net a fēu vizitorz—and efen the odiens rum, hwich wud set about 300, wēz uncomfurtablī ful. Ther wer sum over a hundred students, and meni ev them had bin in scul lēg enuf tu accwīr a pritti gud nōlej ev Aljebra, Jēometri, Menshureshun, Survein &c. &c., and tu attract sum attenshun bī wē ev ther lingwal accwīrments. Sum ev them precht nēu and then.

Wun Wenzde afternūn the hōus wēz unyuzhualli fild with vizitorz. The essez and declameshunz wer veri satisfactori, and the literari wure wun much applōz. But, hwen the mathematic revu began, meni hū had med a “shīn” at an esse, or a declameshun, nēu med felurz. It had efen bin so befor, and so nun sēmd surprīzd: but ther wer students ther hū never fēld if the cud help it; and hū felt ōfulli mōrtifid, if the med a felur,—espehalli durin a Wenzde afternūn.

Durin thez afternūnz, ol in the scul, without respect tu ej or the tīm the had bin in scul, wer regarded memberz ev the sēm clas. No cwestyun wēz asct that eni pupil had net had, az a subject fōr studi, or had net sēn elusidered, in the clas-rum, prior tu that Wednesde en hwich the revu occurd. Tu meni ev the older wunz, meni ev thez cwestyunz had cum so efen that the wer tīrd ev them. Meni lict the



ecstersiz, becam ecspert in givin anserz, solushunz, illustrashunz *et cetera*; but, sum dreded the ordeal. It woz net onli a test ov mathematic acumen, but also an epportuniti tu sho hou much ov hwet the wer tot the remeberd and hou redi the wer tu put it in practis.

After meni had bin interrogated respectin uther points, wun woz asct tu giv a solushun ov Cub Rut. He, at wuns, began tu toc sum, but sun so that he woz net adecwet tu the tasc, confest it and sat deun. The necst wun—a fello hu doted on mathematic accwirmments, and hu had bin survein sum befor he cam tu our scul—got up tu the blac-bord, med sum mares, toct sum, sed he neu hou,—but just then he cudn't du it.—The necst, with much persiflezh toct and figurd until he woz laft tu silens. Another did but littul better: sum did wurs. At last,  $\text{I}$  asct if eni wun wud volunter tu giv a lused solushun ov Cub Rut. Ther woz silens; and  $\text{I}$  woz sorli vecst.  $\text{I}$  thot it luct bad for me az a techer ov mathematics.

Amun the gests wer the clerjimen ov the thre Churchez in the plas, and amun the loyerz prezent woz the Hon. Peter I. Clare, a veri accomplisht and a veri scolarli old loyer, hu formerli had bin wun ov the judjez ov the Suprem Cort ov N. J. hu croz and steted that ther must be sum wunz in the odiens hu cud



giv a satisfactori solushun ev that problem and that it woz wurth the effort tu eni wun hu wud tri; that just the cīnd ev wure the wer reewird tu du, woz just the cīnd that ol hu eespected tu be biznes men neded, tu mee them redi, eespert and accuret.

Az he woz sittin doun, Andru droz, and proseded toord the bord. The bord upen hwich ol problemz wer selvd en Wenzde afternoon, woz bac ev the restrum hwich eestended entīrli acros the end ev the ram, in frunt ev the odiens. Upen this restrum, I woz standin. Az he woz cumin, I grw veri apeshus. He had bin in that scul but a feu wees, had net bin a student ev Arithmatic mor than ten munths, ol told, and had had veri littul eesperiens at wure befor an odiens. I had sum confidens in the "blud;" that helpt me, just then, amezinli. A minit later, I did net ned eni help,—it woz apperent that he woz net onli goin tu giv a fer solushun ev the problem, but that he woz entīrli master ev the situeshun, and woz goin tu du the wure in a we that wud met the approval ev ol. Az he stept upen the restrum, he pict up a cubic bees that he had helpt me mee for the veri purpus for hwich he woz then goin tu yuz it. Az he proseded, he dru partli upen the bees, partli upen the blac-bord—no faster than he eesplend, and he eesplend no



faster than he drew. Hiz figurz wer so wel constructed, and so wel shaded, that ther relashunz wer ezili apperent tu ol, and hiz langweĳ so fittin, so presīs, so cler and so wel articulated, that eni wunz hu cud comprehend such wure wer delited tu fello him.

Hwen he woz dun, and woz plasin the creen upon the rac, applōz cam from ol parts ov the rum, and befor he recht hiz set the old Judj had agen rizen and woz ascin odiens.

He sed he had never befor witnest so cler a solushun ov the problem—not even from professorz ov mathematics, and tutorz lōg ecsperienst in techin.—Then fello sum apt remares, encurejin the yun men and yun wimen tu yuz wel ther tīm hwīl under instrucshun, and espeshalli tu mee the best ov such opporitunitiz az wer prezented that, and uther, Wenzde afternanz. He concluded hiz remares bī seĳ: “That rustic lad, huever he me be, haz rer mathematic jenyus, and indomitabul curej. He merits an ecstended and an elaborat educashun. It iz a credit tu eni man, or tu eni wuman, tu hav such a bruther; an enur tu eni parent tu hav such a sun.”

Durin hiz hol preparatori cors, he carrid of az meni mathematic enurz az eni uther wun in the scul; and hwen he past from mī instruc-



shun up tu collej, I ofen herd ev him az the fello hu woz olwaz redi tu attac eni orijinal problem the professor ev Mathematics mīt offer, and that he woz pritti shur tu delīt the professor and tu du himself credit, in the undertacin.

He enterd the Flemington Hī Scul, in October, 1860. Her, in the persunz ev the students, he met meni conjenial spirits. Her, a-gen, he woz deli assoshiated with hiz buzum companyun, Jozef Serjent,\* for hum he olwaz manifested the hīest regard. Tu him, the tīm he spent in the Hī Scul woz a continus fest. He līct the sosīeti ev hiz fello students, he līct hiz studiz, he līct the plas. He borded at the sam plas at hwich I borded, and he rumd with me.

Durin the tīm he livd with me, at Cøpper Hil, he becam ecsersīzd respectin relijun, and

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\*Jozef Serjent, sun ev Gershum C. Serjent, a farmer hu dwelt ner Flemington, woz bōrn April 6th, 1843. He preperd for Collej at mī offis. He enterd the Yuniversiti at Luisburg, Pa., September, 1864. After graduatin, he engejd in agricultur and stēc tendin. He neu occupīz the Serjent homsted, ner Flemington. Sins the tract haz bin in hiz handz, he haz erected upen it a veri spashus barn, 44 ft. x 100 ft., with a lentu 20 ft. wīd, and such uther out-bildinz and masheneri for agricultur and the car ev stēc az "the tīmz" afford. He iz a cwīet man ev brōd veuz, and ev wīd influens.

Durin the last yer at collej he woz the rum-met ev A. B. Larisun.



wëz baptīzd, bī the Rev. S. Spreul, intū the Baptist Church at Sandi Ridj, ‡ Februari 1860. He, at wuns, began tu be a zelus wurcer in

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‡ In this narrativ, wer I net tu se a feu wurdz respectin the Sandi Ridj church and the naburhud that envirenz it, I wud du discredit tu mīself and injustis tu the pepul amūg hum I grū tu manhud, and bī huz influens, tu a gret eestent, mī form wëz molded and mī character shept.

Tu mē, Sandi Ridj—its Church, its pepul, its seil, its atmesfer—iz wun ev the sacred thinz ev erth. In the church at Sandi Ridj I, first herd the gospel precht. Ther I herd that argumentativ, earnest Rev. Jorj Yun; the pīus, devoted, enthuziastic Jeshua Ru; the sistematic, seclarli J. J. Bacer; the ezi Timberman; and the zelus, ardent Spreul. Ther first I sō, in Sunda Secl, a wōl map—the map ev Palestīn. Ther, under that lerned, pedagogic, ardent, elocwent Jeshua Ru, I tuc mī first lessun in jæografi. Frōm the sem instructor, I get mī first lessunz in ethies, in the prinsipulz ev theoloji, in bībul histori, in vīcarius atonment. Her, tu, that sem gud man, bī hiz on egzampul and hiz ardent, elocwent addres, awacend in mē an ardent, wurcin dezīr tu be ol that I cud be, in manlines, fōr the furtherans ev the eoz ev humaniti and the Cristyan Relijun. Her, so erli in līf, under the techinǵ ev this gud man, I first sō that sparce—fant at first—hwich sloli developt intū a flam, then brītend intū a bæcun hwich haz illumind mī wē, amid ol its wīndinǵ and its labirinthin cōmplecsitiz, its ups and its dēunz, its shadoi plesez and its brīt erēaz, its glumi grēttōz and its brilyant ecspansez, its dīngulz and its felz, its darc, thorni, slēui wīld-wudz and its lēg, plezant, luesyriant vistaz, thrū palāsez and huts, thrū cōttējez and demisilz, at the Forum, amid the vulgar thrēg, upōn the stēj and at the Tschēr'z desc, at the bedsīd ev the sic and at the cōuch ev the dīig: hwen it wëz thot, bī ol, that I wëz passin thrū the Valli ev Deth, and hwen it semd tu mē that I wëz emerjin frōm the ded: and, durin ol thez yerz, it haz nether flicerd nōr gron dim;—it haz ever burnd with a strēg, cōstant flam, that stil groz in brītnes and in brilyansi ev splendor.

Her first I sō the<sup>1</sup> advantēj ev a pīus līf in the persun ev mī muther, in that ev Decunz D. Lara, S. Shadinger, D. Wilsun,



the church, and sun thot that it woz hiz duti tu preper for the ministri. Az sun az hiz cōvicshunz respectin the ministri wer announst, hiz parents, and sum ev hiz brotherz and sisterz, trīd tu disswed him frōm that coliq. The remīnded him ev the fact that a minister, espeshalli a baptist minister, woz, az a rul, pōverti bound, and ferd badli everi dē; that starvin or beggin sterd everi wun ev the craft sewer in the fes; and that, az a rul, the led a lif ev mizeri, temin with complants and loded with senshar. But hiz cōvicshunz depend, and he finalli rezolvd that he wud preach.

The project plezd me, and ꝥ encurejd him. ꝥ told him the coliq woz a hī wun, and that,

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and D. Butterfōs; in that ev the fathful Jēn Hunt, the fervent Ellen Runce, the devout Edward Nelor, the ardent Jōrj Rittenheus, the constant Jēn Van Dola, the estemd Rōbert Dilts, (thru the gospel ev Crīst liberated frōm the thrōldum ev the bol), the ejed, egzempleri Catherin Dilts; and in the livz ev meni utherz hū, oltho lesser lits, hav influenst me in everi step that ꝥ hav tēcen durin thez 40 yērz and mor.

Intu this Church hav bin baptīzd mī muther and mī father and ol mī brotherz and sisterz. In the beriin grōund bī it mī muther iz led; and tu the sēm grōund wē carrid mī brother Andru. Ther tu wē berid the lamented Charlz M. Lē, M. D., and ther ꝥ hav ever lēnd tu ples the remenz ev everi frend that sēmd tu sacred for uther grōundz.

Beneth the huj trez that formd the fōrest grov that scirted it on the est, ꝥ hav enjēid the bami brēzez ev meni a Sunda mōrnin. Ther ꝥ hav enjēid meni a soshal tōc, meni a pīus, winnin luc, meni a sej, Cristyan cōunsel, meni a sevin wōrnin, meni a gīdin advīs. Ther tu, in the ardor ev yuth, and in the thirst



az a biznes, it did net nesesserili bring starveshun; that everi laborer woz wurthi ev hiz hīr, and that gud precherz fard az wel az uther gud focs, and that the ot net tu wish tu fer eni better. I trīd tu point out the nedz, in hiz cas espeshalli, ev a thuro preparashun, an ampul educashun, net onli in thoz studiz yuzqalli pursqd bī thoz hu wer studiīg for the ministri but also in the sīensez and in medisin.

Accordinli I invīted him tu go with me tu  
 for yusfulnes and an activ carer, I hav toct with mī cōmradz ev the feutyr, ecschenjd vėuz, and devīzd meni ev the planz that hav servd tu bridj the span that haz ecstended frēm that tīm til tu da.

Ther woz an atmōsfer pervediīg that church, and the neburhud that envīrend it, that woz net onli salubrius, but cōndusiv tu mōral wurth and intellectuāl cultur. Ther woz, in the pepul ev Sandi Rij, a sturdines ev caracter, a pīus regard, a lēgiīg for self-impruvment, a dezīr tu elevet sosīeti, a zel tu ad and tu impruv ech uther, a thirst tu no and tu be lifted abuv prejudis, and an oppozishun tu vīs and tu eni distīgishun sav that hwich iz bast upen mōral wurth, that acted and reacted upen ther prējeni in such a wa that the pepul therabouts hav bin lēg and justli credited for gud mōralz and much intellijens. Durīg the last fifti yērz, this neburhud haz bin espeshalli noted for the number ev its sitizenz hu hav accwīrd a liberal educashun and hu hav attend tu a creditabul standiīg in the varius profeshunz. At the Baptist Assoshieshun hwich cōnvend at Ringoz in October, 1888, durīg a cōnferens respectiīg the educashunal influens ev the several churchez, the Rev. Jōrj Yun, over 80 yērz ev ej and then for the third tīm pastor ev this sed church, sed: "Sandi Rij Church and cōngregashun hav sent out mor men hu hav tēcen hī standiīg in lēriīg, literatyr, the arts and sīensez, and in the lērned profeshunz than eni uther church ev its ej and sīz in America." And, ther wer net a fēu prezent hu wer preparēd with dōcūmēnts tu verifi hiz statmēnts.



the medical collej at Jeneva, N. Y., and ther  
 tec a regular cors in medisn, befor attendin a  
 literari collej. He woz then about redi tu en-  
 ter a literari collej, and az he had olredi red  
 meni thingz relatin tu medisn, he so that he cud,  
 in about tu yerz, finish the cors prescribd for  
 medical men, and then, if he wisht, he cud re-  
 zum the studi ov the langwejez. Accordinli,  
 in October, 1861, he matriculated in the med-  
 ical collej at Jeneva, N. Y., az a student ov  
 medisn, under the preceptorship ov hiz bruth-  
 er, G. H. Larisun, M. D.

In this collej, he sun becom az fevurabli  
 non az he woz in the Flemington Hī Scul,—az  
 wel tu the Faculti az tu the students. He lict  
 the studi ov medisn, and in it, med rapid prō-  
 gres. In Janueri, 1864, the collej cōferd up-  
 on him the degre, M. D.

At that tīm, ther woz an urjent demand for  
 Surjunz and Fizishanz tu serv in the armi, in  
 the wor ov the Rebelyun. Accordinli, he of-  
 ferd hiz servisez az a Surjun and Fizishan;  
 and, upon the 18th ov Julī, 1864, bī cōtract,  
 woz acsepted az assistant Surjun, and assīnd  
 duti at Carver's Jeneral Hōspital, in Washin-  
 tun, D. C. In September, he woz assīnd duti  
 at Forts Albani, Runyan and Creg.—In Oc-  
 tober, he woz assīnd duti at Fort Wudberi,  
 Va.,—a plas scurjd with meleria.



Az a Fizishan and Surjun, hiz record iz excellent. Amun the soljerz, he woz veri popular and gratli respected az a Fizishan, Surjun and Cristyan jentulman. Hiz candor enjendered confidens, and hiz scil won the esteem ov ol.

Hwil at Fort Wudberi, he incurd Intermittent Fever hwich gratli redyst hiz vital forseze. Hwil sufferin this fever, the ecspozhur insident tu hiz vocashun indyst Pluro-pumonia hwich rezulted in pluritic adhezhunz and a retrograd metamorfasis ov parts ov the parencima ov the lungz, from hwich he never entirli recovered.

Hiz contract woz annuld at hiz on recwest, November 21st, 1864.

Hwen he had so far convalest that he cud travel, he returnd tu mi hous, at Ringoz—a rec—a travelin scelstun,—sufferin, even then, a trubulsum cof, and a parecsizum peculyar tu Intermittent Fever, everi secund de.

Under tretment, he parshalli recovered from thez afflicshunz, rezumd hiz studi ov Latin and Grec, and in September, 1865, enterd the Freshman Clas ov the Yuniversiti at Luisburg, (nou the Bucnel Yuniversiti) at hwich he continud until Februeri, 1867, hwen he woz prestrated bi hemorrej ov the lungz. He cam tu mi hous for tretment; and, az sun az he had sumhwet recuperated, he rezumd hiz studiz, and, under



mī direcshunz, finisht the studiz ev hiz Junyur yer. At the beginnin ev the term ev hiz Senyur yer, he agen returnd tu collej, and remend until Februari, 1869, hwen he woz agen prestrated with hemorrej ev the lungz.

He neu abandend the collej cors, cam tu mī hous for tretment, and hwen he had sumhwet regend hiz strength, he settuld for a tīm, at Lambertvil, N. J. with hiz bruther Jorj, in the practis ev medisin. This voceshun he liet and hiz peshents liet him; but he had bin cold tu prech, and tu enter the ministri he ever lōnd. Hwīl engejd in the practis ev medisin, he ofen precht; and, hwīl at collej and durin vece-shunz, he ofen precht; and, az a precher, he woz veri acseptabul,—alīc tu the old and tu the yun.

Andru B. Larisun woz, from the beginnin, identifid with the gret Church muvment hwich began, at Ringoz, N. J., in March, 1863. For for yerz, he, Charlz M. Le, M. D., and mīself wer the onli wunz engejd in it; and, durin this tīm, the onli wunz hu neu enifhin about it. Durin the Sprin and Summer ev 1863, oltho he woz a student ev medisin under G. H. Larisun, he woz at mī offis, much ev the tīm; perhaps the mor, becōz Charlz M. Le, hu had bin hiz clasmet in the Flemingtun Hī Scul, woz then a student ev medisin in mī offis. Both he and



Le wer memberz ev the Baptist Church, and both wer zelus in the coz ev the Cristyan Religion. Both toet wel; both wurct wel. Both wer fathful tu eni charj; both, I cud trust tu eni thin, under eni sircumstansez.

Durin the munths Februari, March and April, I livd in, and had mī offis in the Hotel, in the villej ev Ringoz. Le borded with me, and hwen Andru woz steig with us, he had a fer chans tu se hwet sosietī, at Ringoz, woz.

At that tīm, ther woz no church edifis in Ringoz; the nerest church bildin woz the wun at Plezant Corner hwich iz about a mīl north-est ev Ringoz;—the wun in hwich the pepul ev the Yunited First Church ev Amwel wurshipt. In the villej, woz a bildin that wud “set” about 150 focs. It had bin bilt az a stēc cōsērñ—tu be yuzd fōr metinz ev eni cīnd—Lisiumz, Political Metinz and the līc. It woz cold, “The Seshun Rum,” az if the bilderz had ecspected the seshun ev the Prezbitarian Church tu hold ther metinz in it. But, the nam woz a misnomer—the seshun never met in it. Heuever, the Pastor ev the Yunited First Church ev Amwel yuzd tu prēch in it, wuns in for wecs, and the villej Sunda-scul yuzd tu be cōducted in it.

The Trustez ev this bildin wer ether memberz ev the Prezbitarian Church, or els so strōg-



li inclind tu it that the wer carful tu net let the bilding tu eni persunz hu wer net perfectli in accordans with the Prezbyterian “fath and practis.” The Methodist pepul yuzd tu trī tu se- cur it eccezhunalli for a plas tu wurship; but the rarli sucseded. Uther denomineshunz yuzd tu trī tu rent it for a plas ev wurship— hwen it woz net occupid bi the Prezbyterianz for that purpus. But the did net sucsed. In fact, prior tu 1863, the pepul ev Prezbyterian “fath and practis” had entir control ev ol the public bildingz in and about Ringoz, and the olmost invariabli refuzd tu let them tu eni bedi az plesez ev wurship; ther swe woz undisputed,—and the did ther best tu cep it so.

At that tīm, the Pastor ev the Ynited First Church ev Amwel, and the “*Bishop*” far and wīd, woz the Rev. Jacob Circpatric, D. D., a veri elocwent preacher, a veri diplomatic church offiser, a veri sageshus pastor, a veri ardent advocat ev Prezbyterianizum, a veri vehement oppozer ev eni sect ecsept the Prezbyterian, and, in the manejment ev eni affar that had no relijun in it, az cen az a briar and az cunning az a fecs. Bī ol hiz naburing pastorz, ev hwet- ever denomineshun, he woz hīli rated for CUN- NING—for *fecsines*. He studid them ol, ech wun ev them, mor than he did the Bibul, and he neu just hwet woz in ech wun ev them and just



hwet he cud du with ech wun ev them. Ol ev them neu hiz reputeshun for cunnin, fœcsi practizes, and ol ev them ferd him.

It wëz the glori ev this old fello that, in and about Ringoz, he held complet swe; that with him, no wun dard tu disput the relijus rīt tu the territori; that no wun even dard tu attempt tu secur a temporeri abīdin ples in hwich *unmolested*, he shud wurship Gød az he plezd.

Unmolested I se,—becoz, if peradventur, eni bold Methodist, or eni bold clerjimen ev eni uther denōminashun, dard tu secur a scul-hous for the purpus ev prechin, and appointed a tīm for relijus servis therin, he neu that wun ev hiz odiens wud be the Rev. Døctør Circpatric; tu wëch tu se that he “spilt” nuthin that wud contaminat hiz se or bishøpric, or rez eni incwiriz intū the natur or the merits ev uther fæths; and tu se that, if he dard tu put forth, or happend tu “spil out,” eni thin peculyar tu hiz cred, he gatherd it up and tuc it awe with him. And, in cas he unwittinli put forth, or slept out, eni ev the peculyar tenants ev hiz cred, the Døctør, in the most polit, and in the most luvin we, wud help him gather it ol up and wure it carfulli intū Prezbitèrianizum,—so that hwen the intruder wëz gøn, ther wud be no tresez ev eni uther “īt” or eni uther “izum” in or about the ples.



So he manejd afferz within hiz Bishopric. Everi vīn and everi fig-tre belond tu him. If eni vizitorz, or eni itinerants, happend tu step under the shed ev ether, the wer wōrd tu be carful that the left no droppinz; and, lest ther shud be sum, even so smol az tu escep the notis ev thoz les sageshus, the Dōctor found it important tu be en the ground himself; and then, if eni thin happend, he cud hav it clerd up at wuns,—er the plas cud becum polluted. And then, ol this wud be dun with such an er ev luv and cōmplesensi; and, with such an er ev accōmodeshun and politnes, that the vizitin clerjiman net onli feld ev the influens he sot tu lev behīnd, but becam so disgusted with hiz felqr in mecin an effort tu introdus hiz “izum,” and accwīrd such an ineffabul cōtempt for the old “*bishop*” that he just cōcluded that the “old fello” mīt hav hiz vīnz and hiz fig-trez tu du az he plezd with them—and that he wud net stultifi himself agen bī tacin shelter under them, much les bī trīin tu acsidentalli spil out sum ev hiz “izum” hwen the Dōctor wōz prezent.

This cīnd ev yuzej the Dōctor ever practist; and, in its rezults, he gratli glōrid, espeshalli tu hiz bruther Clerjimen ev the Prezbitarian feth. And I hav herd him du a littul ev it mīself. Ov cors, he yuzd tu thinz that so in-



offensiv and so ineffishent a fello az Æ wəz, wud be a sef repəzitori ev hiz eespreshunz ev vaniti, and ev ven glori; hens, he yuzd tu ez himself a littul wuns in a hwil bī descantiŋ, tu me, hiz planz, hiz methədz ev wurc, hiz ahevments, and hiz plezhurz. Æ remember a littul tōc that Æ wil introdys az an episod. Wuns he returnd frəm sum noted metiŋz ev the digniteriz ev the Prezbiterian church that occurd in Bōltimor, in hwich he pled a prēminent part. He wəz in hī gle and overflowiŋ with tōc, but he neded slep. The necst mōrniŋ he cold at mī offis tu se “Gud mōrniŋ” and tu tel me hwet a gud tīm he had ecsperienst and hēu nīslī he had carrid hiz points;—and hēu sum old wurthi cōpland tu him that he had bin tormented so much bī uther denəmineshunz intrudiŋ intū hiz “se” &c., &c., and hēu pertli he had replid tu him. Hwī sed the Dēctor: “Æ hav fōt the Methodist fifti yerz; and thanx Gōd, Æ hav cept them, and Æ hav cept ol uther denəmineshunz, out ev mī “se.”

“Wel! Hēu hav yu sucsēded so wel? Æ wud līc tu hav yur prēscripshun.” Sed the Reverend Wurthi.

“O!” sed the Dēctor “Æ wetch them, and Æ wetch them; and hwen Æ met them, Æ luv them and Æ luv them; and Æ simpethiz with them in ol ther affarz; and Æ tec a dēp interest in



ol ther præsperiti; and I spec tu *them* ev ther progres and ev the grat wurc for gud the hav dun; and I tel them hou plezd I am tu lern ev the grat wurc the ar dwin *in ther respectiv ples-*  
*ez*; and, if the ventur tu hold a metin with-in mī “se,” I am ther,—polit, luvin and brutherli—redi tu ed them—espeshalli ther ministerz—in everi gud wurc: and then I luv them, and I *luv*  
*them* and I *luv them tu deth!*”

The Dector wēz, inded, a cīnd old man and veri mersiful tu ol az wel tu thoz tu hum he precht, az tu thoz frēm hum he resevd salari; but he wēz espeshalli so tu ol such az cem with ful bascets and plump pursez tu the doneshunz at hiz heus. He never committed an offens if he cud help it,—in the pulpit or out ev it. He wēz ever carful net tu prech hwet he thot hiz cōgregeshun did net wont tu her. Rather than tu hurt ther felinz, or hiz populariti, he wud let them run tremendus rises ev folin intū that after considerashun that uther clerjimen so zelusli and so earnestli wōrn ther hererz tu shun.

If he had tu yuz the wurd “hel” he so armd hiz moufh with huni or gliserin that it wēz apparent tu ol hu herd, that it never tucht hiz palet, tun, gumz, tēth or lips. I don’t no that he ever trīd tu mec it apper that hel iz net a bad plas; but it olwez semd tu me that he



med it apper tu hiz odiens that he had complet control ev the territori about its entrans, and that he olwez cept the entrans we pritti securli cuverd up. And then, in hiz prarz, or rather in hiz manner ev preig, it olwez send tu hiz hererz that he woz en first clas termz with the Olmīti,—in fact, woz wun ev hiz confidenshalz—wun ev hiz intimats,—hu cud olwez get just hwet he asct for, in hiz on tīm, and in hiz on we. And, az a consecwens, in that direcshun, for thoz for hum he “did biznes,” ther woz no rum tu fer.

“Eternal damnashun” mīt fol tu the let ev sum awe ef,—in Africa, Camshatca, Rangul’z Land, in the Flaud ev Madagascar,—or tu thoz stil farther awe; but hardli tu eni amon thoz that regularli attended upen hiz prechin. Indeed, I ges that meni ev thoz hu yuzd tu her him preach thot that he woz tu considerat tu yuz such bad frezez, and tu gud and tu charitabul tu alleu, even the wurst ev them, tu suffer such ecstremitiz.

And then he woz so strøj in luv—had græt feuntinz ev it—egzhostles—enuf for everi bedi—and tu sper after that yet. Luv, in him, woz a livin, activ feuntin—ever welin up—overflowin hiz īz with terz—and hiz checs tu,—espeshalli hwen he precht the funeral sermon ev sum scoundrel huz noterīeti had bin sound-



ed afar. But he'd hav tu be a pritti bad fello if the Døctør did not get him inta Heven after ol,—espeshalli if he had bin a constituent øv hiz church—ør even a gud pain member øv hiz cøngregashun;—and amid hiz retoric and hiz terz, † hav non him tu get sum awe—yu cud not tel hwer the went.

† thing, at a funeral sermon, he never feld in this matter—if retoric, an injenyus interpretashun øv the Scripturz, a happi omishun øv sum parts øv the histori øv the desest, much luv and a river øv terz cud put him thru. And in cas it wøz palpabli impossibul før him tu sho that he wøz goin tu put him rīt inta Heven, he wud at the lest, giv him a gud send-øf, and mæc, tu hiz frendz and tu uthertz hu stil liv, hiz præspects før gettin ther, az brīt and az prēmisiŋ az pøssibul.

The rezult øv ol this wøz just hwet everi sageshus persun wud ecspect. The pepul in and about Ringoz wer, līc the pepul øv Babiløn øv old, ol øv wun fæth and øv wun ørder; and the fæth øv them, az a rul, wøz veri wæc—in most cæsez, much les than that øv a gran øv mustard ør even øv a gran øv a mullen wæd; and ther practisæz wer veri cørrupt—recolīŋ strøŋli thoz øv the pepul øv old Sødøm and Gømerro, Pømpii and Herculenium. Sunde wøz prøverbialli, the wurst de in the wæc. It



wəz the wun də set apart, bī thez pepul, fər carəuziŋ, gəmiŋ, hɔrs-resiŋ, viziŋ thez rela-tivz and accwəntansez, viziŋ the hotelz, driŋ-iŋ, resliŋ, fītiŋ and such uthər vīsez az ər yuzh-ualli the accompaniments əv thez. Frəm erli mornin til let at nīt, ɔn Sunde, the hotel wəz ful əv gəsts—the most əv them “*hard cəsez*,” sum frəm afar, sum frəm neburin villejez, but the most əv them, frəm ɔr ɔn villej and its visiniti.

If, upən Sunde mornin, ther wəz nɔt a fīt at the hotel, befor brekfəst, we θɔt θiŋz həd grɔn veri mənɔtonəs. It wəz unlɔful tu sel licur upən Sunde—but sumθɔn ther sɛmɔd tu be nɔ difficulti fər θɔz hu wɪθt tu driŋ, tu get az much əv it az the wɪθt; and I həv sɛn duzɛnz, upən ther we tu church, stɔp at the hotel, tu get a *driŋc*, and tu get ther pɔcɛt fləsɛs—at that tīm an indispensəbul accutərment tu the pɔcɛt əv everi yuŋ man hu wɛnt intu cumpəni hərəbɔuts,—fild wɪθ brandi, jin, hwi:sei ɔr hwɛtɛvɛr əls the θɔz, az an intɔcsicetiŋ driŋc; and, the hərdli ever left the hotel until the bɛ-gan tu fɛl the effects əv hwɛt the həd driŋc.

I həv hərd mɛni sɛ that the wɛr nɔt rɛdi tu go intu church until the həd tɛɛn, at the lɛst, tu driŋcs—wun at the hotel, the uthər at the shɛdz hwarat the left ther hɔrsɛz. And then, if the sɛrmən prauvɔd a littul lɔŋ, it wəz nɔt an



uncømmon thin, for several ev them—se ten at a tīm—tu get up, and prans, or swagger out,—hwīl the Dector wēz prechin—tu the *shedz* tu tee another dring. Ofen, befor the servisez ended—espesholli if the dring tue effect pritti cwicli—the sam felloz returnd tu ther sets in the church. Ov cors, the most ev thez felloz wer the sunz ev the most welthi and the most respectabul sitizenz ev eur villej and the naburhud around it: the sunz ev the communicants ev the church, and, in sum cesez, thez veri felloz themselvz wer communicants ev the church, and wer never senshurd for ther conduct. And hwet wēz ther tu hinder this practis, or tu disswed its votariz from it? A heus dividid agenst itself must fol; and the Dector, eni heu, wēz tu induljent, tu charitabul, tu luvīn, tu affecshunet, tu discret, tu *focsi* tu find folt with thoz hu wud cum tu her him prech! And, tu cēp them cumīn, he precht *luv* in a *most luvīn we*; and that gras hwich we col chariti—the gras ev ol gresez—abounded in him,—til its flo wēz līc a gret river,—so much so that ol hu cam within the sfer ev hiz influens drang depli—sum tu intēcicashun onli, utherz tu letharji, utherz tu stupiditi.

Durin Dr. Circpatric's de, the hotel at Pleasant Corner, or az it wēz then better non, Lar-



isun'z Corner, or Upper Ringoz, wez duin a larj biznes. If possibul, this heus wez mor corruptin than the wun in the villej ev Ringoz. Inded, Bil Gulic ha yuzd tu "tend bar" at this heus, wez wunt tu se: "The ground that dividz the Infernal Rejun from the pepul abuv it, iz thinner at Larisun'z Corner than at eni uther ples in the hol world. It iz so thin that the fymz ev brimston ofen lec thru, and I hav non sum tu go out ev this heus, and enter rit intu ther Eternal abod az sun az the *spirits* hwich the her drage had tim tu du its offis. From this bar intu Hel ther iz but a step; and meni ha dringe her, or sun tu be found ther."

So dependent wez this heus, at that tim, upon the patronej ev the church, that hwen the toct ev muvin the church tu Ringoz, Jon Larisun, the oner ev the hotel, hiz frendz and ol ha wer frendli tu the tavern, oppozd the muvment becoz, if the church wer muvd, the biznes ev the hotel wud be so hurt that wun cud net mac a livin bi cepin it, and az a consewens the heus wud go down.

But we did not hav tu muv the church tu undermin the hotel. Hwen the Proprietor becam converted and baptizd intu the church, and hwen the most ev thoz ha yuzd tu dringe befor goin intu church had becum converted



frəm ther wīld wez tu Cristianiti ther wez no ned ev a hotel ther and it sest tu be.

Hors-rasin wez the favorit sport, and rasin tu and frəm church wez a cōmmon practis. But rasin durin the afternūn ev Sunda wez the sport that attracted the crōudz at the upper hotel (at Plezant Cōrner) and offerd the best opportunitiz fōr bettin, and led tu the most cwerrelz and the most fīts. I hav sen thre resez, en the old Res-cors ev Ringoz,\* durin Sunda afternūn; and I hav bin cōld mor than wuns upen Sunda tu act az a Surjun tu such az wer injurd upen the res-grōund bī the hors-ez or bī fitin.

Az I livd at the hotel, and az the we frəm the stret tu mī offis wez thru the bar-ruṃ, and az the we frəm mī offis tu the dinning-ruṃ wez thru the bar-ruṃ, I sō much uncuth, cōrrupt and unmannerli behevyur, and I herd much ebsen, vishus and outhandish toc,—in fact, I sō

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\* The old Res-cors ev Ringoz iz a mīl lēj. It iz a part ev the Old Yorc Rod. It beginz ner the get at A. T. Wilyamsun'z and endz at the bridj, in frunt ev mī heus. So, I cud sit upen mī piazza and se the most important part ev the res and her the desizhun bī the judgez and the wīld hurroz fōr the the winnin hors—and the leud clamor ev the drupcen braggarts hu had bet upen the res or els had sum interest in wun ev the horsez.

Ofen upen this cors, ther wer resez bī munlīt. And, upen a Saturde afternūn, I hav sen larj gatherinz—estimated at frəm 1000 tu 1500 pepul, ev ol ejez—frəm the littul bei tu the decrep-it old man hu, with difficulti, wōct with tu cenz.



mor ev the rezults ev the lo cendishun ev the sosiet̃i ev hwich Æ woz becumiñ a part than Æ cud hav sen from eni uth̃er point. At wuns Æ began tu studi the cendishun ev affarz, the cōz ev thez cendishunz, and the mezhurz that wud cur them. Sun Æ lernd that ignorans preveld, that, ev ol the yuñ men and yuñ wimen in this ruf sosiet̃i, net wun had even a gud cōm̃en scul educashun, and that hardli a magazen or a buc woz red. Inded, ev literatur ev eni cīnd, ther woz a gr̃at derth. An old lether bact Bībul, an old Inglish Rēder, and Pīcs' or Pēts'z Arithmetic cud be found in meni ev the hōuz̃ez—but mor bucs than thez, in eni man'z hōus, indicat̃ed ecstravagans, and wer regarded indicashunz ev wēc-mīndednes and effemīñasi.

In regard tu relījun, ol swor bī Dr. Circpatric. A fēu ev them nēu enuf ev the shorter catecizum tu anser “stret” hwen egzamīnd for membership int̃u church. But hwer the lernd the catecizum Æ dū net no,—Æ never sō but wun cōpi ev it in eni ev the hōuz̃ez. Old Jamz J. Fisher yuzd tu tel mē that most ev them lernd it hwīl yuñ bī herīñ the older wunz repet it.

This sam old Jamz J. Fisher yuzd tu tel mē an anecdot respectīñ Dr. Circ. and a vizitīñ minister, hū wōnted tu prēch tu the Dēctor'z cōngregashun hwīl on the vizit. The Dēctor,



hu had the reputashun ev bein wun ev the planest precherz, and wun hu yuzd the simplest wurdz, objected on the groundz that nuu in hiz cōgregashun cud understand the big wurdz that the vizitor wud yuz. Tu this the vizitor replid: "Sha! Eni wun in yur church can understand eni wurd that ꝥ yuz. Giv me a triāl; and then yu'l sɛ."

The Dector cōsented; the vizitor precht, sɛmd tu attract the attenshun ev the pepul pritti wel, and after the sermen sed tu the Dector: "Wel! ther! neu yu sɛ! ꝥ can tōc plen enuf fōr yur fōcs tu understand: the get everi wurd ev that."—"Wel, mī frend," sed the Dector, "yu did pritti wel—better than ꝥ thot yu wud; but ther wer meni wurdz that ꝥ fer wer net understud—even bī the best ev mī pepul."

"Sha!" sed the vizitor. "Tel me a wurd that yu thing the did net understand." "Wel," sed the Dector, "that littul wurd 'felisiti' that yu yuzd so ofen, ꝥ thing wɛz net understud bī the best ev mī pepul."

"Dector! Yu rat the intellijens ev yur pepul tu lo; the no mor than yu thing the du: col up sum wun that yu thing duz net no the men-  
in ev the wurd 'felisiti' and asc him about it." "Wel," sed the Dector, "ꝥ wil!" And he cold



Elder B—, a veri dignifid, wel-bilt, graheded, old man hu had a veri brød fas, and a veri hī fered, the oldest elder in the church, hu cam up with the disple ev much importans, and much seremoni. Az he cam, and shue the hand ev ech minister, Dr. Circ. began: “Elder B—, bruther *so and so* and miself hav a littul disput her respectin the wurd ‘felisiti,’ and we thot mebe yu cud help us out ev it. Hwet du yu understand the wurd ‘felisiti’ tu men?” “Wol! Dector! ꝥ no hwet it menz but jist rīt her mebe ꝥ can’t mec yu understand. It iz wun ev thoz glisseni, shīni intralz ev a pig; in fact it iz wun ev the most important parts ev the intralz ev a pig; but, jist her, ꝥ can’t tel hwich wun, becōz ꝥ he’nt got the pig’z intralz her tu sho yu. But yu jist cum up tu mī hōus neest wec hwen we butcher porc and ꝥ’l sho yu—ꝥ’l tel yu ol about it, Dector, ꝥ wil; or enithin els yu wōnt tu no.”

The Dector wez tu polit and tu self-pezzest tu laf, but the vizitor cud net stand it,—he had tu turn hiz bac, giv vent tu hiz felinz and find emploiment in adjustin hiz cloc &c., &c.

The Dector himself yuzd tu relet an anecdot net much inferior tu the abuv. It semz that wuns upen a tīm, he and sum neburin minister wer discussin sum subject relativ tu simplisiti ev langgewej in a sermen, hwen the Dec-



tor wisht tu sho that the pepul ev hiz church, at lest, did not comprehend lejical toc. Her-upon he cold Mr. S—, wun ev the digniteriz ev hiz cōgregashun, wel non az the oner ev a larj farm and ecsellent tēnz, *et cetera*. The Dector stated a prepozishun wel non amun ministerz, and ofen herd frēm the pulpit, in langwej az ters and az simpul az he cud, and then sed: “Mr. S—! can yu drō eni inferens frēm this prepozishun?”—“Wel, Dēmini!” sed Mr. S—, “I thinc so; I’v got a yoc ev sterz that haz olwez drōn enithin that I hav ever hicht them tu, and I’l brig them over and we’l trī it—if yu se so.”

Such then wēz the status ev the intellijens, the moraliti and the relijun ev the cōmmuniti. The menz ev impruvment sēmd tu be the introduceshun ev lernin and the implantin ev a littul nu *leven* ev relijus netur. And tu du thez thingz, I at wuns determind. I forso that I wud be met with strēn oppoizishun at everi step, and that, at the best, it wud tēc a term ev yerz tu wure the chenj! But, I wēz yuzd tu difficultiz and inurd tu hard wure and asēt onli tu hav a plenti ev it tu du. Mī nu fēld ev lebur sēmd the mor invītin in proporzun az it prēzented mōuntinz ev difficultiz and lebur that had no limit, nēther in arduusnes nor in the amōunt tu be dun.



Wun rani de in Me, 1863, I returnd from a long rid, upon hors bac, wet tu the seyn, muddy and jaded; meni wer sic, and I had much tu du; but ev this I cud net complan: I wez glad that, az thez pepul must be sic, it wez mī let tu attend them; and I did it cherfulli, even hwen tīrd and mī on helth in jepardi. Az I rod tu mī hors'z stol in the stabul, the apartment wez ful ev yung men and old men that had cum in from the naburin farmz tu se the sīts, dring, carouz, pla cardz, pitch cweits, res-el, fit or enithin els for diverzhun, or tu be rud. Az I rod thru, the saluted me: "Hou ar yu, Dec?" The toc wez clamorus—loud, profan and indesent.—Mī ste amun them wez short,—I hesend toord mī offis. Az I opend the dor that let me inta the bar-rum,—thru hwich I had tu go—I met such a fogo ev breths sicenli leden with tobacco and rum az I had never met befor. It cozd me tu step bac for the moment,—it semd stīflin.

The rum wez ful,—so creuded that ol wer standin—even the old grahedz; ol semd tu be tocin; at the lest, ol semd tu be trīn tu toc—even thoz hu wer tu dring tu spec. Sum spoc loud, sum spoc louder; sum shouted. Meni ev the wurdz the yuzd, I never so in eni dishuneri. But the semd tu understand ech uther. Amun them ther had bin a "*fre fit*"



in hwich most ev them, no dount, had tecen part. Ther wer several blac īz, and several blūdi nozez, and several scind fesez. But, hīlariti rend, rum flod and the wer havin, hwet the cold, a gud tīm. ꝥ forst mī we thru the croud tu the dor hwich opend intū the bol-rum. Az ꝥ did so, the Landlord shouted: "Git out ev the we ther and let the Dec. thru! Hav yu no mannerz? He'z never sen such a set ev dum, dirti, druncen devilz! ꝥ'm a-shemd ev yu! Yu ot tu sho a littul mannerz hwen stranjerz ar around, if yu don't at eni uther tīm!"

Hwen ꝥ enterd mī offis, ꝥ feund Charlz M. Le and Andru B. Larisun az bizi at ther stud-iz az the wud be wer the in a chamber ev Filesofi, a theuzand mīlz remuovd from the preulerz in the den belo. No hilarius conduct ev the sitizenz ev Ringoz ever alurd them from studi, and the practis ev virtu. In them ꝥ had confidens; with them ꝥ cud sefli toc; and with them ꝥ cud cōsørt.

Hwīl deffin mī wet raps, and washin mī handz, ꝥ began tu cōmment upon the senz ꝥ had just witnest belo—at the stabulz, in the stret and in the bar rum,—statin that the wer shocin and that sumthin must be dun tu chenj the cors ev sosieti at this ples;—that the rīzin jenerashun ev so fertil a feld must net gro up



tu practisez so bas;—that this incubus ev ignorans must giv we tu intelligens;—that this irreverens must be fellod bī holsum relijun; that Sunda must hav its plas in the wec, and that the gospel, in its puriti, must be precht.

Hwen F had toet a lōg hwīl, and the beiz had becum sumhwet tīrd ev mī statments, Andru, in hiz yuzhual pert we, sed: “Wel! Tutor! Hwet ar yu goin tu du about it? Charlz and F wer tocin a littul hwīl befor yu cam in—hwen the had that frē fit, and we wer cold deun tu wash and dector the wunded—that we had get about az ner Hel az we cud, on this sīd ev the grav.”

“Hwet am F goin tu du about it?” sed F. “Hwī, F am goin tu brin about a better stat ev thingz! The yun ev this communiti ar tu be tot; F wil tech them bī huc and bī cruc, in spīt ev ther parents or ther on wilz; and the gospel must be precht,—rīt her in this vil-lej,—net a mīl or tu awe; and everi Sunda, and several tīmz everi Sunda—net wuns in for wecs. Ministerz ev uther denomineshunz than the Prezbyterian must be invīted her; and hwen the cum, the must be supported and protected. And then this communiti wil revolushunīz ev its on accord; and out ev the revolushun wil cum a better stat ev thingz.”



Tu this Andru, in hiz gud yumurd we, replid: "Wel! hwet ar yur planz? We'd līc tu her sum ev them! Yu luc līc techin a hol communiti,—espeshalli ev such casez az yu her met; and az fōr yur prechin and yur church-bildin,—yu luc līc bildin metinghouzez—yu hav net get "*grenbacs*" enuf tu bī yu an overcot!—ƿ thing yu had better get yu an overcot, lest, amid this ecpozhur and a wont ev clothz, the undertacer gets yu. The man that duz net on an over-cot, and can hardli muster a chanj ev clothz, even upen a reni de, better luc tu hiz wōrd-rob and lev gret reformz alon."

Bī this tīm mī shol (fōr ƿ then wōr a shol, and nether ond an overcot, nor had muni enuf tu bī wun) neded tu be hug upen a līn tu drī; and, hwīl ƿ wēz duin this ƿ replid: "Mī planz ar fēu and veri simpul. ƿ no ƿ am veri pur, and ƿ no mī helth iz bad. But ƿ intend tu overcum both, in a mezhur, and tu ahev, in les than ten yerz, tu, ol that ƿ hav steted. First, ƿ intend tu so liv in accordans with fiziōjic lō that mī fram wil be repard, enlarjd and strenghend,—so that mī abiliti tu endur wil be grater, and ƿ wil be abul tu perform mor wurc.

Secend, ƿ intend tu so applī mīself tu mī profeshun that fēu shal be az acseptabul tu



thoz hu ar sic, az ꝥ. ꝥ intend tu be prompt in attendin tu mī biznes, and effishent hwarever mī servis iz asct.

Third, ꝥ intend tu tech, hwarever ꝥ go, let mī biznes ther be hwet it me. ꝥ intend tu tech,—at the bedsīd, in the sic rum, in the parlor, at hom, awe frēm hom, bī the wasīd, everihwar and at ol tīmz. ꝥ intend tu tech the old, the grē-hed grandsīrz, and ther littul, gret-grandchildren—both in the sam lessun,—hwen the shal net no that ꝥ am intenshunalli duin it; ꝥ intend tu tech the huzband and wīf, hwen the littul suspect hwet ꝥ am duin; ꝥ intend tu tech the yuth—at ther homz hwenever opportuniti prezents, at līseumz and at uther public gatherinz hwenever ꝥ can; and, at mī on hom, ꝥ wil tech ol hu me cum—regardles ev secs, or soshal standin, provided olwez that the hu cum ar wurthi ev an educeshun. Thus, admitted intū the famili, for profeshunal servis, ꝥ wil implant, intū the mīndz ev ol, thoz thinz that wil wure a dezīr tu no, dispel this superstishun, elevat the mōral standard, mec beinz fel that līf iz real, that it iz wurth hwīl tu liv wel, and that ther children shud gro up tu virtu, tu mōral wurth, and tu importants tu the stat. And in ol mī techin, ꝥ shal hav no cred. The Neu Testament ꝥ shal ever vindi-



cet az the onli cod that can be relid en tu gīd man in mōralz, virtu and in relijun.

Forth, I intend tu be frugal and sevin in ol mī waz; tu dres mōderatli but desentli; tu mec mī wōnts az feū az possibul, and tu sev everithin I can, until I hav accumulated enuf tu purchas a hom and tu bild a hōus suted tu the nedz ev such az wish a plas in this villej az a hōus ev wurship; and hwen I hav ernd muni enuf tu bild such a hōus, I wil invīt ol hu ar wiliḡ tu linc ther fortunz with mīn, tu yunīt with me tu bild a hōus in hwich eni respectabul minister ev eni denōmineshun me prech at eni tīm, *provided onli* that, if the Baptist pepul shal at eni tīm organīz a church her, the shal hav the rīt tu appoint tīmz at hwich the wish tu occupī the hōus fōr relijus servisez, and hwenever net yuzd bī them accordin tu such appointments, it me be yuzd bī eni uther denōmineshun hu ases fōr it."

Bī this tīm Andru had becum mor serius, and semd tu be gratli interested in the prōject, and, after a lōḡ sīlens, sed: "Hōu lōḡ du yu thing it wil tec yu tu accomplish ol this?" I replid: "Les than ten yerz."

He replid: "Wel! this iz a grāt undertac-  
in, espeshalli fōr wun hu iz penniles, and hu  
haz semd, fōr the last fiv yerz, tu be en the  
veri verj ev the grav."



“But it iz wurthi,”  $\mathbb{F}$  replid.

“Yes,” sed he, “and if yu ar goin at it in that we, hwet yu accomplish wil be commenshurat with yur dilijens and yur enerji; oltho  $\mathbb{F}$  dout that yu can effect chanjez so vast in the spas ev ten yerz, yet nuthin can withstand, thwort, or divert from its purpus that cind ev an undertacin. Truth wil olwez triumf and Previdens olwez abundantli favurz the votariz ev virtu and reform. And, if yu ar goin at this,  $\mathbb{F}$  wud lic tu help yu; but,  $\mathbb{F}$  am net neu in cendishun tu help; and,  $\mathbb{F}$  se no we in hwich  $\mathbb{F}$  cud help, even if  $\mathbb{F}$  wer in cendishun.”

“Yu ar in cendishun tu help, if onli yu hav a wil tu du it,” sed  $\mathbb{F}$ . “This battul iz tu be fot net with gunz, net with sordz, net with beonets, net with batterin ramz, net with catapults, but with truth and virtu; and, hwever haz thez iz armd for the conflict; and, hwever sets thez in arre, joinz battul agenst this enemi.”

“ $\mathbb{F}$  wil help,” woz hiz repli; and, he helpt til he did.

“But hwen ar yu goin tu begin this wurc?” he asct.

“ $\mathbb{F}$  hav olredi begun; the wurc iz in pgregres, and er the end ev wun munth, yu shal se that rezulz hav bin achevd. Ther iz no tim tu



luz; tu-de the feld demandz labor. The wure ev tu-de ꝥ must du, in order that ꝥ me be redi for that ev the morro. The futur wil net se me begin; but it wil se me, az yu neu se me, in progres, til this benīted communiti iz fīed from its fetterz, and truth—(relījun, mōraliti, lernīg, sīens and filōsofi)—shal be ezili acsessibul tu ol, and in the pursut ev thez, no wun shal be restrēnd.”

“ꝥ wil help,” wēz hiz replī; and hiz ahevments wer az gloriūs az hiz rezolv wēz human. From that tīm forward, hiz enerjī wēz never slacend, nor hiz thirst for the eleveshun ev this pepul slact. The mor he did for the upbildīg ev this pepul, the mor he sō tu du; and, the mor he ahevvd the mor he thirsted tu accomplish. Hwether at hom or abrod, hiz hart wēz ever in the wure. He wēz olwez the wīzest cōunselor ꝥ consulted, and the wun tu hum ꝥ cud implisitli trust. He never disappointed me. He sēmd tu no mī planz az wel az ꝥ neu them mīself; and durīg mī absens, hwīch ofen happend, he wēz prēmpt, effishent, and unswervīg. Nor did he cōnfīn hiz help tu enī wun līn ev wure. He wel neu that the suceses ev revolūshunīzīg the communiti depended upōn the suceses ev mī vocashun, be that hwet it mīt. Accordinli, hwenever he cud, he helpt me in the practis ev medisīn and surjeri, in



hwich he woz veri effishent and veri acseptabul tu the pepul; he helpt me in techin,—ther wer olwez students in mī hous; and tu mī effis students wer ever cumin and ever goin; and becōz ev hiz redi wit, and hiz apt scolarship, he woz olwez a grat favorit. He helpt me in the carz ev mī effects—hiz hand woz ever redi tu relev me, and olwez so effishent that he send tu be a part ev mīself. So, our lets becam cōmmon and it woz hard tu be apart—even hwen biznes compeld us tu be so. But, he had yet befor him hiz collej cors—olmost anuther yer in the medical collej, and then for yerz in the literari collej. But, durin the vacashunz he cud du much, and he never let a chans slip.

In ol our wure we wer prōsperus. The onli sors ev incum, woz the practis ev medisīn. Enithin els I had in hand onli cōst me muni. Techin olwez cōst me a grat dēl, and frōm it I realīzd no muni. But, I woz olwez glad tu hav it tu du,—it woz mī wa ev wōrfer, and I had olmost sed, the onli wōrfer in hwich I hav ever engejd. I neu that, in techin, I woz trainin soldyerz for the wōr I so luvd tu wej; and, I woz then cōsēted enuf tu thing that thoze hu wer subject tu mī tuishun wud never be found agenst me,—the wud olwez be found on the sīd ev truth, and wud ech becum cham-



pienz ev virtu, humaniti, onur and a brod relijun; and, with a fea ecsepshunz, such haz bin the cas.

Durin the summer vacashun ev 1867, I announst tu Andru that I woz redi tu purchas a lot and erect a bildin tu be yuzd az a Meting-hous. Ov cors he held the announsmenst, and we at wuns determind tu locat the bildin upon the sit upon hwich it woz subsequenti bilt. For the sum ev \$311.00, I had olredi bargind with Mr. J. Farli Shepherd\* for the land,—a fact that gretli plezd him, becōz he wel understud that tu bi a pes ev land in Ringoz, for the avoud intenshun ev bildin upon it a hous for wurship, tu be yuzd bi eni bedi ecsept Presbiterianz, woz utterli impossibul.

Az we wer maturin our planz, toord the cloz ev the vacashun, we agred tu led Jorj H. Larisun, M. D., (hu woz olwaz redi tu ed in a gud cōz, espeshalli if ther apperd in it enithin for the Baptist), intu a nelej ev hwet we wer duin. The project tue with him at wuns; but, he had gret ferz ev the rezulst. He shod sum degre ev surpriz hwen he so hou far we had

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\*J. Farli Shepherd, a member ev the M. E. church, and at that tīm a partner with the Rev. Izrael Poulson (pastor ev the Duncard Church thre mīlz awa) in biznes ev stor-cēpin, az wel az the Rev. Poulson, wer cōshusli, at the tīm ev the ecsepshun ev the ded, led intu a nelej ev the scēmz ev A. B. Larisun, C. M. Lē and mīself. Onli the held our scēmz and wisht us suces.



gen with our wure befor the public neu hwet we wer duin. He cōshund me respectin the rezults ev mī bold undertecin. He told me, (hwet ev cors, ꝥ olredi neu), that az sun az the Presbiterianz lernd that ꝥ had a project in hand that wud open the we intw ther cōmmuniti, tu uther denomineshunz, the wud, tu a man, go intw a wor ev subjugashun or ecstermineshun; that ol that splendid reputashun ꝥ had achedv az a fizishan, tēcher and filanthropist wud be cild at wuns; that ꝥ wud be regarded az wun in leg with the devil and wun that must be cild profeshunalli, and az a tēcher, and az a siti-zen; that eni menz that premist tu effect this ecstermineshun, the wud vigorousli yuz, and that ꝥ wud sun agen be penniles, and hav nuthin tu du that wud brin me the hwerwithol tu liv.

Mī replī wēz: “Mī cōz iz gud: ꝥ fel that ꝥ am in the rīt. ꝥ am tru tu mī cōz, and Providens wil prōsper me in Hiz on we, and in Hiz on tīm. ꝥ hav no ferz. ꝥ am a creatur in the handz ev Providens: He wil yuz me tu carri out this project if ꝥ am tru tu mī undertecin; and, thoz hu becum mī enemiz wil nēt be abul tu overcum, oltho the wil oppoz, me in everi we the can, and wil derīd me in everi we the can, and wil belī me in everi we the can, and wil vecs me in everi we the can: ꝥ



no the wil harras me az lōg az I liv. I no ther strength; I no ther wepenz; I no ther dispozi-shunz; and I no, (for I hav Providens for mī bacin), that I wil be tu much for them. I hav met them, singul-handed, on uther battul-feldz, and I hav olwez cum of victorius; and the sem Gret Arm that carrid me thru uther undertacinz, iz nou ecstended tu support me in this. And, in this matter, I du net asc ad; I onli invīt frernal recognishun, and a frernal coöpereshun. This worfer cannot be wejd bī forsez frēm without; it must be develept and carrid bī forsez frēm within. Thoz ev us, (if we ar *onli* tu in number) hu ar her, hu hav a hold upen the harts ev the pepul, hu hav infuzd ðurselvz intū the wōrp and wuf ev this sosīeti, must du the wure. This wōr iz intes-tin, and it iz wel under wē; but thoz most effected bī it, hav net yet lernd hwet it iz, and hwet it wil led tu. The up-bracin, the clash-ing, the furi and the rej that wil ensu, hwen first the fel it and realīz that the ar inecstricabli engejd in it, iz yēt untold—but I no it wil be oful, and wil demand ev us curej, cōpozhur, tact and perseverans. But, Providens wil mec us adscwet tu the demandz, and wil strengthen and fit ður bacs tu hwetever burdenz we wil hav tu ber.”

Jorj wez informd that we thot it best tu



commit the purchas ev the land and the bildin ev a hous tu a bord ev trustez, the mejeriti ev hwich shal be memberz, in gud standin, in the Baptist Churchez nerest this plas; and that, az he woz a deacen in the Baptist Church at Lambertvil, it wud be consistent in him, sins he thot wel ev our project, tu invīt such az he thot wud tec an interest in the matter, tu met, at sum fīst tīm, at mī offis. Accordinli he rot letterz tu such memberz ev such Baptist Churchez az he elected, and tu that metin (held September, 1867) cam G. H. Larisun ev Lambertvil, Rev. S. Sigfred, Jøn Nevius, and J. S. Durham ev Wertsvil Baptist Church, and Wilyam Deli ev the Baptist Church at Flemington, and C. W. Larisun hu woz net a member ev eni church. In organīzin the metin, C. W. Larisun woz med cherman, and G. H. Larisun becam the secreteri. The intenshun ev thoz hu had bin instrumental in colin them tugether woz planli stated, and then began a seriz ev veri serius, and veri coshus deliberashun, hwich ended in a concluzhun tu join the undertacin and prosed with the project az spesifid. Accordinli, Jørj H. Larisun, J. S. Durham, Rev. S. Sigfred, Jøn Nevius, Wm. Deli, Jacob Swallo, and C. W. Larisun actin az trustez, rezolvd tu purchas a plot ev ground for a sīt for a metin-hous. Oltho this



sesshun ev this metin began at 2 o'cloc, P. M., it woz neu nīt and the mun shon brīli; and, bī mun līt, we vizited the lot that I had previ-  
usli selected for the purpus. The concluded  
tu occupī it. Therupen a bildin cōmitte  
woz appointed and the metin adjurnd.

Immediatli I vizited Mr. J. F. Shepherd  
and clozd mī bargin with him, and recwīrd him  
tu mee out a ded for the land, tu the abuv  
nemd trustez, en Munda. He send tu thing I  
woz unyuzualli aneshus about cōcludin the  
bargin, az it woz then nerli midnīt.—I woz  
(tho I did net tel him so); I neu ther woz  
trubul ahed.

On Wenzde ev the felloin wee, a notis ap-  
perd in wun ev the local paperz, that en Sat-  
urde ev last wee, sum persunz ev the baptist  
fath had met in C. W. Larisun's offis in the  
villej ev Ringoz, N. J. tu cōsider the propri-  
eti ev erectin a hous ev wurship, that the had  
purchest a plot ev ground, and had appointed  
a bildin cōmitte, and that a hous wud be  
erected, if possibul, befor the cloz ev the yer.

It cam tu the sitizenz ev Ringoz lie a clap  
ev thunder from a cler scī. Sum ev the dig-  
niteriz ev the Presbyterian church vizited J. F.  
Shepherd tu se if he had sold the land tu thez  
scalawagz, az the cold us. Hiz replī woz: "I



sold the land tu C. W. Larison hu sed he intended tu bild a metin-hous upen it. Last Saturda nīt he recwested me tu mac out the ded tu several men az the Trustez ev a metin-hous; and I hav dun it. That iz ol I no a-bout it."

Later in the da, he woz vizited and woz offered a sum ev muni if he wud refuz tu compli with the cōndishunz ev the cōtract;—but the bargin woz beyend colin,—it woz clozd.

Herupen, I woz accuzd ev stelin the sīt hwich the Presbiterian pepul so lōg had in ven for a church ev ther fath and order. The declard that I woz a scoundrel—a wulf in shēp's clothin, a persun unfit tu be admitted inta ther familiz, a persun that must be driven out ev the cōmmuniti; and that I woz a cōmmen enemi tu the cōmmuniti. I woz vizited, scolded and thretend if I proseded in the cors I had begun. Sum hu had bin accustumd tu emplei me, az ther famili fizishan, refuzd tu send for me hwen the wer sic. But, the wurc went cwietli on; the fōundeshun for the nū bildin woz dug, and ol cud se that sumfing mor than a project woz in egzistans. Sum luct at me ascans, sum frōund, sum attempted tu brōubet, utherz wud net luc at me at ol! Ol this hwil I cept mī canu aflot and mī paddulz in gud reper. I woz her; I woz ther—everi-hwer



hwer the wonted me, and no hwer, hwer the did net wont me. I attended tu mī on biznes, and strov tu cēp out ev the we ev thoz hu choz tu be mī enemiz, so that the cud attend tu therz. I refuzd tu disput; and I bor, az wel az I cud, inqendoz, offensez and slander. I neu that hwever stupt tu thez thingz hurt himself and hiz cōz mor than he hurt me or the cōz that I espouzd.

Wun mornin I wez cold bī a nec, from the breccfast tabul, tu the dor ev the sittin rum. I found standin upen the piazza thre dignifid old men,\* ech ev hum wor a cōuntenans mor sever than I had ever sen them ecspres befor. I bad them in and offerd ech wun a cher. The directli annōunst the biznes that cōzd the erli vizit. Wun ev them began bī seig: “We hav cum tu tōc with yu about this littul metin-hous affar. We thing yu hav med a mistec. Yu ar yun, inecsperienst and no dōut yu du net no egzactli hwet yu ar duin and hwet yur

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\* Thez thre men wer Elderz in the United First Church ev Amwel.—Wun ev them wez Jamz J. Fisher hu wez the wormest frend I had, and hu wez desidedli the most influenshal man in ol this rejun.—The rufful in the cors ev frendship, wez veri evanessent. Sun the so hu wer reŋ, and jointli the vizited me tu acnelej ther mistec, and tu ecspres ther gratitud tu me for the cors I wez persuin and tu ashshur me that the wer the most cordyal tu me and tu ol that I wez strivin tu effect. This frendship grū onli stronger and ous relashunz mor intimet until deth, wun bī wun, remuovd thez wurthiz tu ther final rest.



wure, in this matter, wil led tu; and, we hav cum tu perswad yu, if we can, outh ev yur wild noshunz, and sev yu a del ev trubul. The wure that yu hav begun haz olredi med us a del ev trubul, and if yu perzist, in yur cors, it wil mec much mor—in fact we can't tel hwer the matter wil end. Nou, we wont yu tu just cwit this wure ev bildin metin-heuzez and giv yur undivided attenshun tu the practis ev yur profeshun. Yu hav pruvén yursel a veri scilful fizishan and we ol líc yu, and we ol emplei yu, and hwet mor du yu wont? We don't wont yu tu tech, we don't wont yu tu bild metin-heuzez—such wure onli mecs trubul; but, we du wont yu tu practis medisín, and tu tec car ev us hwen we ar sic, and at this yu hav sertinli enuf tu du, and ot tu be satisfid.

We hav cum az frendz tu perswad yu tu cwit both thez cīndz ev wure—the brig yu a bad nam, and no gud can cum outh ev them.”

Mī replī wēz: “Ǝ am a techer; this iz mī colin; and sins a child, Ǝ hav dun net much els. Ǝ can't cwit techin, Ǝ tech everi-hwer;—it iz mī dūti; and hwetever Ǝ hav accomplisht Ǝ hav accomplisht bī techin. Yu col me a fizishan—but if Ǝ hav bin ev eni servis tu eni ev yu, Ǝ hav dun it bī techin yu heu tu liv. Ǝ hav sum confidens in the medisinz Ǝ prescrib;



but mī chef reliāns iz upen the obediens ev the lōz ev Natur. And heu can yu obe thez lōz until yu no hwet thez lōz ar? Don't be deseved: the scil ev the fizishan dependz upen hiz abiliti tu tech hiz peshents, and thoz hu nurs them, the lōz ev lif. This iz the rītful offis ev the fizishan. Nor duz hiz wure, az a fizishan, end her. We ned tu no the lōz ev lif hwen we ar wel. We ned tu no the lōz ev lif espeshalli hwen we ar yun, that we ma escep thoz evilz that coz our ilz. And, in order tu comprehend the lōz ev lif, we must no Anatomici and Fizioloji;—we must no the anatomi ev our on bediz, that ev the bediz ev uther animalz, and that ev plants: that iz, we must hav a thuro nelej ev Zooloji and Botani. And, sins ol nelej ev truth conspīrz tu helth and happines, ther iz nuthin in the hol roundz ev lernin—siens, art, filosofi, histori, poetri, theoloji, ethics, *et cetera*—that iz net the lōful properti ev the fizishan, nesesseri tu hiz educeshun, and fit themz for him az a Techer. And, hwenever he duz hiz dūti az a fizishan, he goz forth with thez, livz bī them, and techez them, hwenever an oppertuniti prezents. Hwen I wēz a student, I strov tu pēzzes a ful armor, and accwīrd it at a gret cōst ev labor, and muni, ev prīveshun and self-denīal that I mīt be fulli armd for the battul ev lif az a fizishan.



Hens, nou hwen this armor iz duin such effishent wure, and iz so much neded amon thoz with hum I go, I cannot be perswaded tu def it. No! Nou iz the tim tu gird up mi leinz and tu se that everi accutement iz in wurcin order. The conflict haz ferli begun, and I expect tu be secund tu no wun in the fit."

"Wel, then," sed the spocsmen, ther iz but wun thin left tu us—we must fit. We ar serti for it. We wil hav tu fit yu—yu ar the coz ev ol our trubul. If yu wud cwit yur felli and perversnes, ther wud be no mor ev this,—and yu must cwit. If yu wil net du it bi perswazhun, yu wil hav tu be forst tu cwit; and we wil hav tu fors yu tu cwit."

At this statment, I becam indignant; and, with a defiant smil, replid: "Jentulmen! with du deferens tu yur gre hedz, I se it—yu can't du it!—I am a soldyer in the coz ev humaniti, and relijun! Mi armor iz truth! Mi bacin iz Previdens! I am marchin and I wil net be stept."

The spocsmen, in much ajitashun, sed: "Dector! we can tec yur bred and butter awe from yu—that wil stop yu. Yu cam amon us a pur, penniles bei. Ol yu had wez yur lernin. We tue yu bi the hand and invited yu tu our homz, gav yu empleiment, encurejd yu and onurd yu, and med yu hwet yu ar, with



the hop that yu wud serv us in ol tīnz ev ned, and be a cumfurt tu us in sienes and in helth, and be an enur and an ɔrnamēt tu ɔur cɔm-muniti; yu hav accwīrd, thru us, a wīd reputeshun fɔr scil and scɔlarship; yu hav a hom and the emeluments insident tu a larj practis amon welthi farmerz; yu hav gret influens with the yun, az wel az with the ejed,—and neu, ol thez thingz yu propoz tu turn agenst us,—tu mac us trubul: we can't ber it—and we wil net ber it. We wɔnt tu be yur frendz, az we olwez hav bin; but we cannot stand this! Depend upon it, we wil tec yur bred and butter awa frɔm yu!”

Mī replī wɔz: “Yu ma tec mī bred and butter, if yu wil! But yu can't tec hwet iz most dɛr tu mɛ, mī relijus prinsipulz and mī abiliti tu tech truth. Thez ar mīn, and I can enjɛi them, Gɔd bein wilin, in pɔverti az wel az in affluens. I no mī cɔz and I no mī bacin; I hav no fɛrz. I invit ɔppozishun frɔm eni hu darz tu rez a banner agenst the cɔz hwich I hav espɔuzd. I no that truth wil trīumf, and that huever dar ɔppoz it, wil be overcum. If yu hav eni dɔuts about this fact, I wil dem-ɔnstret the truth ɔv it in this cɔntest.

“Az fɔr yur profest friendship,—I hav onli tu sa: I wɔnt onli hwet I merit. If yur friendship iz bɔt bī mī devoshun tu truth, filanthro-



pi and pur relijun, I hold it der; if it iz tu be wun bī ceteriŋ tu vīs, immoraliti, and a corrupt practis ev relijun, I spurn it; I loth it; I abhor it. Mī frendz ar frendz tu truth, progress and tu a hī Cristianiti. Az frendz, I on no utherz; I despīz eni uther.

“I dōut not that it iz difficult for yu, at this junctur ev affarz, tu red mī motivz, and tu judj mī conduct. The tīm wil cum hwen yu wil be in cōndishun tu judj ferli. I trust tu tīm, and relī on Providens. And I nōu luc forward tu a tīm hwen yu wil not onli declar me tu be a frend tu yu, but also that I hav bin a frend tu, and a wurcer ev gud tu, this entīr cōmmuniti. We ar in thrōldum; thrōldum tu vīs, ignorans, and irrelijun. We can be emansipated frōm this thrōldum onli bī a revolushun, out ev hwich wil cum better thingz—mor intellijens, a better filanthropi and mor devoshun tu the cōz ev Crīst. Hwen we hav gen thru this revolushun, and hwen yu hav sen the rezult ev it, nun wil rejois mor than yurselvz. Then yu wil wōnt tu stīc handz with me; then yu wil clem that, in ol ev this, yu hav bin a co-wurcer. And, a co-wurcer, in this revolushun, yu wil hav tu be—even hwen, az nōu, yu thinge yu ar wurciŋ agenst me.—And ther iz wun thiŋ that, just her, I wish tu sē: Hwetever yur handz find tu du



in this turmeil, provided onli that yu fel that it iz dun purli for the Cristyan cōz, du it manfulli and du it with a wil!—For, in so duin, yu wil be, with me, a co-wurcer,—both strivin, even hwen we sem tu be antagonistic, tu accomplish the sem gud.”

Herupen we parted. A feū dez later the congregashun ov the Prezbyterian Church held a metin for the purpus ov discussin the fezibiliti ov movin ther church edifis from Plezant Corner tu Ringoz. At this metin a cwerrel ensud. The mejeriti wisht tu lev the hōus hwer it stud and fit yunitedli the enemi, the nū church enterpriz, tu ecstermineshun. But, a facshun, most ov hum livd in, or ner, the villej, wer clamorus tu mov yunanimusli tu Ringoz, tu hed of, az the sed, the Baptist Church movment. The cwerrel rejd; and enmitiz wer enjenderd that hav never held, and fudz began that wil not dī, until, at the lest, the deſh ov the children ov the yungest ov thoz hu attended that metin. The congregashun consisted ov about 400 memberz.

The metin wēz adjurnd tu a de that happend tu don amid a terrific sno-storm. The er wēz intensli cold, the wind blu furiusli, the sno drifted until, sumtīnz, it wēz net possibul tu se a man twenti fet awe from yu. In meni plesez, the bages wer hī and the rodz impas-



sibul. Az profeshunal dutiz compeld me tu go tu the heuzez ev sum hu wer sic, I tue with me, in the sle, an acs, a shuvel and a man tu help me yuz them, tu wure mi we hwither I had tu go. We shuveld thru hi bages, cut daun fensez tu let us out ev the rod intu the feldz, and from wun feld intu anuther; crest dichez and ravenz coverd with sno, at the rise ev our livz and that ev the horsez, and fot our we around tu hom agen with the utmost labor and fateg. In ol our roundz, during the fornun, we so net a man, nor a best, upon the rodz. At 2 o'cloc, P. M., I wez summend tu the heus ev wun in the villej hu belond tu the mīneriti facshun ev the church muvment. The storm stil rejd—if possibul, mor furiusli than it did during the fornun. But, az I past thru the villej, I so several ev the mīneriti men shuvelin sno, and breicin the rodz. Upon ascig, I wez informd that the wer preperin tu attend the church metin; that upon that afternūn it wud be determind hwether the old church shud be muvd tu the villej; that the thot the storm wez a God-send and the intended tu tec advantage ev it.

Hwen I arrivd at the heus ev the ledi hum I wez summend tu vizit, she—a gud old peshent, wun that I derli luvd, tenderli card for and gratli admird for meni ev her sterlin



cwelitiz—wez in a terribul fēz about attendin church metin. The matter wez so lafabul tu me that ꝥ gav vent tu mī fēlinz in a gud harti laf. But it wez net so lafabul tu her. She sed, “Hwī du yu laf? The eccezhun iz important, and ꝥ fel that the Lord iz colin en me tu du mī part in this grat conflict, and ꝥ fel that ꝥ must du it. And neu ꝥ wont tu no hwether it iz possibul for yu tu so bundul me up that ꝥ me be tecen tu the church without the risc ev tecin mī deſh ev cold; and if yu thing it iz at ol possibul, ꝥ wont yu tu du it.”

Agē ꝥ wez convulst with laſter. The wuman had net bin out ev the heus for munths, and she sed she had net bin tu the church for a yer. But, ꝥ vented mī yumor in telin her that ꝥ thoſt she cud ezili go; that the ſpirit for gud that wez in her and that prompted her tu brav this inclement wether wud deſi eni ſtorm—even a ran ev pitchfores with the tīnz dounward; that hwen a gud, zelus, church wuman felt that she wez cold upen tu brav the elements for the Lord’z coz, she wud go thru fir or woter, sno or īs, with az littul risc ev helth az a duclin incurz in a Me ſhouer;—that durin a relijus revīval ꝥ had ſen wimen,—yun, delicat, frel and in il-helth, with that dep, hello, rigin, conſumptiv cof that so unmiſtecabli indicets a conſumpshun ev lun tishshu,—stand



upon the is, in hwich a hol had bin cut for baptizmal purpusez, amid a north wind that med the degz, hwich happend tu be present with ther onerz, shiver and trembul til the ol-most shue ther telz las from ther bediz,—a-wetin ther turn tu go deun intw the is-cold woter tu be emerst; and az the aroz from the woter, ther clothz wer instantli frozen so stif the cud hardli woe in them;—”

Æ get no farther with mī tōc just then. The old ledi did not wont tu her enithing about the fortitud ev the Baptist wimen! Lucin me sternli in the fas, she pertli sed: “Wel! If the Baptist wimen can stand frezin līc that,—just for the sec ev bein emerst, sertiuli Æ can stand it tu go tu this church metin; and Æ wont yu tu cwit yur tōc and fies me up tu go.” And Æ did. Æ rapt her and padded her, with wullenz, and sholz, and clocs and hudz and rubber gezamerz, and wullen stēcinz, over her shuz, and a par ev men’z rubber butts over thez yet; and then with velz tīd about with handcerchifs, til yu nether so fas nor fetur; nor cud she se delīt. Hwen she aroz tu be led tu the sle, she luct līc an elefantīn hep ev drī gudz, otomaticalli muvin for the sport ev spectatorz. Az she aroz, her sun-in-lō, Dr. A. M. H., faseshusli sed: “Muther! Ther iz wun thin yu ned yet; yu ot tu hav a big



wul-stēcīŋ—larj enuf tu drō dōun over yur hed and sholderz, tu cēp ol thoz raps in plas and tu hug them up agenst yu better.”

We partli led her and partli carrid her tu the sle. Frēm the tīm ꝥ adjusted the raps over her fas til she wēz fiest in the church she sed she did not sē de-līt. And, hwen she arrivd in the church, she had her raps unpind, and turnd over (bī a fiestur that ꝥ had cōtrīvd) onli enuf tu let līt in tu wun ī so that she cud sē tu rēd the ticet she intended tu vot; so fērful wer thoz hu had her in charj that, if the raps becēm dēranjd the wud not bē abul tu securli adjust them agen.

Hwen she returnd, we unrapt her, and fōund her harti, and in gud spirits,—az everi bedi ar hwen the serv the Lōrd, at the risc ov ther līvz. Az ꝥ wēz remuvin the raps ꝥ sed: “Wel! Granni! did yu cēp wōrm?”—She replīd: “O yes, Dēctor! az wōrm az tost; and, ꝥ never so a rē ov līt frēm the tīm ꝥ left hom til ꝥ rēcht the church; and frēm the tīm ꝥ left the church til ꝥ rēcht hom agen! Yu fiest mē up so sē-curli! And yu don’t no hēu much satisfac-shun ther wēz in attendīŋ that church metīŋ! And we muvd the hēus!—or, rather, we dēsīd-ed tu muv it tu the villej rīt awe.”

Utherz ther wer, old men az wel az old wim-



en, hu, it iz sed, underwent az much prepare-shun tu get thru this terribul storm tu the church tu attend this metin, az mī peshent abuv describd; but, tu fies thez woz net mī let.

The metin pruvd tu be veri wun-sided. Ecseptin the facshun hu wisht tu muv the church, veri fēu wer present,—in fact meni ov the memberz ov the uther parti livd tu, thre, for or fiv mīlz awe. So, it woz impossibul for meni ov them tu get tu the church. Ov cors, the hu sted at hom suppozd ther wud be no metin, the wether bein so ecstremli sever and the rodz bein so completli fild up with sno-drifts. But, the hu wer ther mad the best ov the opportuniti, desided that the hous shud be muvd tu the villej and fies upon a tīm for commensin opereshunz, appointed cōmitteez tu effect planz &c., &c.

Meni hu wer net at this metin wisht the matter ov muvin the church reconsiderd. Bī huc and bī crue, the sucseded in gettin another metin. It happend upon a de hwen the travelin woz better, and, olmost, if net cwīt, the entīr cōgregashun wer present. Bī a vot ov this metin, it woz desided that the church shud net be muvd. A split in the church ensyd. The mīneriti facshun went tu Ringoz and ther organīzd tu bild a church edifis, with the dec-



lareshun that the wud bild a heus for wurship in Ringoz and therin wurship. If the Prezbiteri wud recognīz them az a Prezbitarian bedi, the church wud be Prezbitarian; but if the Prezbiteri refuzd tu tec them bī the hand, the wud organīz ther church upen the basis held bī the memberz ev the M. E. church. Ov cors, az the Prezbiteri woz eger tu oppoz the invezhun ev the Baptists, the held the nu muv and thus began the Circpatric Memorial Church.

Az bad felīg had bin enjenderd betwen the memberz ev the rival Prezbitarian bediz; and az the had declard wor agenst ech uther, we resevd les insults, les oppozishun, and had a littul mor fredum ev muvment. In fact, the old church, closli obzervīg our muvments, and seīg that we wer intent upen attendīg tu our on biznes, sun lernd tu respect us, and tu luv us. Thru ther obzerveshunz, the sun lernd that our motivz wer net tu oppoz Prezbitarianizum, or the izum ev eni uther sect; that we profoundli respected Prezbitarianizum, and the churches ev ol uther denomīneshunz hwich liv up tu ther cred and esp themselvz pur and effishent for gud; that we wer favord bī Previdens and wer becumīg a Cristyan pouer, the influens ev hwich woz onli gud—and gud continualli; that we wer cwīet and pes-luvīg, and livd accordīg tu the doctrin we tot. The sot our



cumpani, spoc ev us in termz ev respect and promoted our welfar. The invited thoz hu precht at the Baptist Hous tu prech in ther pulpit, and offerd ther pastor tu prech in the Baptist Hous; and, in meni uther wez treted the Baptist coz az a yunger sister, febul and inecsperienst, but wurthi, pur in intenshun, and zelus in a gud coz. And, we, az sun, lernd tu respect the old church for the boundles gud—neu that she had bin purifid bi the split and the fredum from the contaminatin element—that thoz in her wer manifestin, and for her zel tu promot vigorousli a coz hwich so len had bin in a stat ev letharji. E, mor! We rejeist tu se, in this purificeshun ev the old church, a nassent zel tu becum pur, effishent and zelus. This wez the first frut ev our labor! and so sun gand!—And we rejeist the mor becoz we persevd that the so us az we wer, and that the acnolejd that our wure had brot grat gud tu them. The declerd openli that our wure had cozd the old hiv tu sworm; and that, in swormin, the Bacanelianz ev the old cengregeshun had abandund the old hiv, under the pretens ev church groth, tu sec a ples in hwich the rits ev Bacus cud be practist without reprof, and, in hwich, ther Bacanelian madnes cud hav unbriduld swe.



The old hīv, neu frēd frēm this Bacie element, wēz in pēs, prōsperiti and in cōndishun fōr Cristyan wurc. The began, at wuns, tu til ther fēld; and, olmost er the neu it, an abundant harvest sprang up that gladdend ther harts beyōnd eespreshun,—a hundred solz wer aded tu ther number, bī baptizum, in a singul de.

But durin ol this hwīl, the nū facshun had no gud wurd, luc or ded fōr us. The hated us az cenli az Bacants ever hated Cristyanz. The persecuted us az zelusli az tīm and circumstansez wud allēu. Hweteve the thot the cud effect bī slander the led ther tunz tu. In this persecushun, fūdz aroz—vigor, fers and damejin; fūdz that ar stil at wurc in everi affar ev our villej and cōmmuniti, and that wil nōt end with the prezēt jenerashun.

Amid ol this, the wurc ev bildin the hōus fōr the Baptists, and hweteve uther denōmineshunz mīt wish tu occupi it, progreest; and, in dū tīm, it wēz completed. It iz a plan, inecspensiv, fram structur, twenti fōr fēt wīd and forti fōr fēt lōg. It cōst \$1790.93. It wēz dedicated tu the wurship ev Gōd, upōn the 12th, ev Ogust, 1868,—bī an attendans ev interestēd pepul that wud hav fild, tu overflowin, a hōus ev fiv tīmz its capasiti. The eccezhun wēz intensli sōlem. Meni cam a lōg distans,—



deutles tu hav a gud tīm and tu se disturb-  
 ansez, tu her dissenshunz and cōtenshunz.  
 But, the earnestnes ev the feu hu wer directli  
 cōsernd in the matter radiated its sōfenig,  
 moldig influens upōn ol, sōlemniti pervaded ev-  
 eri hart, the cōuntēnans ev everi wun shon  
 with zel for the wurc ev the de, order everi-  
 hwar wēz perfect, a stilnes az if gatherd arōund  
 a dīng sent prēveld, az meni az cud sit in the  
 puz and stand in the ilz enterd the hōus; thrīs  
 az meni mor, with uncoverd hedz—in the brēil-  
 ing sun—fōrmd in līnz—stud reverentli besīd  
 and in frunt ev the hōus—intent tu her everi  
 wurd that wēz utterd, and tu se everi thin  
 that wēz dun. Az old father Web, (G. S.  
 Web, D. D., hu prēcht the dedicatorial sērmōn)  
 in the cors ev hiz remārcs stated that “the  
 bildig ev this littul hōus haz bin cōsēvd and  
 pusht fōrward bī zelus advocats ev a pur relij-  
 un; bī men hu fel the ned ev a hōus ev wur-  
 ship; huz egzampulz sho that the hold the  
 Cristyan relijun, and the wurship ev Gōd, dē-  
 er tu them than eni uthēr øbject; hu hav shon  
 a wilignes tu sacrificis eni, ør ol, the cumfyrts  
 ev līf fōr the cōz ev a pur relijun;—hu hav  
 wiligli perild reputashun, helth, and even līf tu  
 erect a hōus in hwich Gōd shal be wurshipt  
 in puriti, in spirit, and in truth; a hōus in  
 hwich the relijus spirit ev thoz hu wurship



shal be az fr̄e az er; but a hous in hwich the wurship ev Beal or Bacus shal never be practist. And neu ma Gōd grant that He, and He onli, be forever wurshipt her; and that this “littul wun,” so nobli strugglin fōr a tempul fōr Divīn wurship shal liv tu number a thousand, and its influens fōr gud shal be commenshuret with the wishez ev its founderz,” apparentli, frōm everi part ev the cōgregashun in the hous, and frōm everi cwōrter ev thoz cōgregated around the hous, aroz a loud, a hart-stirrin: “Amen!”

Hwen the dedicatorial seremoniz ev the mōrnin wer ended, the pepul lingerd. Even the clerical jentulmen wer slo tu lev the ground. And yet, fēu wer inclīnd tu tōc—so pensiv semd everi persun. Old Decen Nicolas O. Durham\* ev Wertsvil, then nerli 80 yerz old, az he held mē bī wun hand and Andru bī the uther sed tu us “I am an old man and hav bin lōg in the church, and hav attended meni metin̄z at hwich church bildin̄z,—ev the varius

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\* N. O. Durham wez a man ev grat influens in Amwel. He wez noted fōr sagasiti, perseverans, uprītnes, hēnor and stabiliti. He wez regarded a wīz and saf cōnselor, a wurthi sitizen. a gud nabur, and a cōsistent cristyan. In the Baptist Church at Wertsvil, N. J., he wez a Decen, wun ev its most influenshal memberz, and fōr meni yerz, wun ev its chēf supporterz.

Fōr wit and yumor he wez az favorabli non az eni man in this rējun. Az a critic, he wez the most sever. Even the clerji did net escap hiz serchin̄ ī and hiz sever ōbzervashunz.



denominashunz,—hav bin dedicated; but I hav never attended such a metin az this. It iz a veri solem eccezhun—everi bedi iz solem;—I hav never sen the like.—The prezens ov our Macer iz in our midst.”

Howil he woz specin and holdin us bi the handz, old Father Web, felloed bi several uther clerjimen, cam toordz us, az we thot, tu selut the gud decen. Accordinli we stept apart a littul, so that Mr. Web wud be in frunt ov the decen. But, az he cam ner enuf, he plest hiz rit hand upen Andru’s sholder, and hiz left hand upen min, and began tu se: “Yun men, yu ar stranjerz tu me; but I wont tu congratulet yu. Yu ar engaged in a gud wure her; and yu hav begun rit. Be stedfast; the Lord iz with yu, and He wil mec yu stron; ther iz no difficulti that yu ma net overcum: He wil rez up thoz hu wil gather round yu and ed yu; and, er lon, yu wil organiz a littul church her; and, He wil mec yu glad with increas in the church,—and in the revival ov relijun everihwer about yu.—Az yu hav begun, so continu. Hav no compremiz with lust,—with the votariz ov Bacus or ov Beal. The pouer ov relijun iz in its puriti. The amount ov gud a feu pur-minded, zelus Cristyanz can du iz incalculabul.—Be net advizd ov men: luc wel tu yur censhens and tu Ged, and be stron, yun men!



Be nobul; be singul-mīnded and the Lord wil mec yur wure her a suceses."

The toc ev thez tu candid old wurthiz gratli encurejd us. Nicolas O. Durham we regarded az wun ev the wīzest, the shrudest and most sinser lamen that we had ever non; hwil old Father Web wēz then acnolejd tu be the oldest, the wīzest, the most prudent, the most venerabul and the most pīus clerjimen in our stat. Tu hav our wure appruvd bī men līc thez wēz wurth much tu us, and inspīrd us with an incres ev enerji.

The metinj ev the after-nun I did not attend—az profeshunal servis tuc me, durinj thez ourz, tu the rumz ev the sic. Az Andru wēz ther, I neu everi thiŋ wud be attended tu prēmptli, and everi thiŋ wud be cept in order. The attendans wēz larj and the ecsersīzez impresiv. At the eveninj metinj both ev us wer.—It iz hardli wurth hwil tu se that our harts wer ful ev jei. The de tu hwich we had luct with so meni hops, and with such intens angzīeti, wēz clozīŋ—gloriusli. We wer realīzīŋ mor than our ecspecteshunz. We felt the reword ev our labor wēz mor than we dezervd! At the sem tīm, we felt that we wer, az yet, onli preparīŋ fōr wure, and befor we retīrd that nīt, we determind tu organīz a Sunde-Scul en the felloīŋ Sabbath; and, tu organīz a Church, houeever



smol, az sun az possibul. Assisted bī Dr. Wilyam D. Merril, then a student ev medisīn in mī offis, Andru, with a feu that wer memberz ev Baptist churchez, and hu livd in, or about, the villej, organīzd the feu children that met with them intū a Sunda-Scul. Az smol az the scul wēz, it occupīd much ev hiz tīm, durīg the remainder ev the Summer and Otum. He endevord tu start this scul arīt, with the hop that ever after it wud be cept rīt. Tū sho the precōshun tū hwich we both gav attenshun, it shud be stated that the cōstitutshun ev that Sunda-Scul stated that no secterianizum shal be tot in this Scul, and that eni buc\* ritten up-  
on a fictishus basis, or savorīg ev ficshun or

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\* Olmost az sun az the Sunda-Scul wēz organīzd, the Baptist Church at Flemīngton prezented the Sunda-Scul at Ringoz with a librari that the had yuzd fōr alwīl. The bucs wer in gud cōndishun, and net old—nū enuf and in gud cōndishun enuf fōr eni librari. But befor the cud be plest upōn the shelvz ev the buc cas in the Baptist Chapel at Ringoz, the had tū be egzaminēd, so that, ev them, nūn ecsept bucs ev pqr, substanshal, truthful literatur shud bēcūm a part ev the nū librari. The bucs wer brōt tū mī offis,—1100 ev them—and carfulli led in a pīl. Az Andru and Dr. Wm. D. Merril had bin appōinted a cōmmittē tū egzamin bucs, purchas bucs and attend tū the librari, the began the wurc ev egzaminēshun, picīg the first buc within reech, az the sat in ezi charz bī the pīl, and redīg it, or so much ev it az sēmd nessesseri tū form a far basis ev an opinyun ev its cōntents and its merits. At the cloz ev the first dē the had egzaminēd about a hundred bucs, and out ev the hundred the had admittēd 3 bucs tū the nū librari. Out ev 1100 bucs the admittēd onli about 45 vōlūmz!



frivoliti shal net be alloud a plas in the librari ov this Scul. Az a consecwens, az lön az he livd, the librari wöz cept frö from that cöntaminetig literatur that peizenz the mīndz ov meni hu red Sunde-Scul bucs.

Olön with hiz Sunde Scul wure, he began tu vizit the feu Baptist pepul hu livd in or about the villej tu asserten hwether ther wer eni wilig tu yunit with him in förmin a Baptist Church tu wurship in the nū chapel. At that tīm, ther livd in Ringoz, Hans Yun, Eldridj Gren and wif, Carman Hil and wif, hu wer memberz ov Baptist Churchez. Jön Redin and wif and David Bōnd and wif livd about a mil awe, hwil Wilyam Deli and wif livd mor than fiv milz awe. Eldridj Gren ov Serjentsvil, N. J. and Carman Hil ov Flemingtun, N. J. bot propertiz in Ringoz az sun az the wer assurd that the Baptist Chapel wud be bilt.

At a metig ov thez pepul, Ogust 13th, 1868, a cōunsil wöz invited tu cōven at the Chapel tu egzamin the prosedur ov thez Baptist elements and tu recōgniz them az a Regular Baptist Church.

The abuv namd partiz, at wuns, in order tu becūm the cōstituent memberz ov a nū church, sot and obtend letterz ov dismisal from the several churchez tu hwich the had belōnd. With



thez letterz in hand, upon the 1st de ev September, 1868, the forind that relijus bedi, after-wardz so wel and so fevurabli non az the Baptist Church at Ringoz, N. J.

Upon the secund de ev September, 1868, the cøunsil cønvend, and bein satisfid with the prosedur ev the nu bedi, recognizd it az a Regular Baptist Church. Andru'z wure neu as- sumd larjer proporshunz, and intu it he enterd with that simplisiti, candor, earnestnes and enerji that wun the respect ev ol he met and med the affarz ev the church prøperus.

Az yet, no persun in Ringoz had herd him præch, and ther wer onli a fev that neu that he did præch, or that he woz preperin for the ministri. But, upon the third Sunde after the Chapel woz dedicatèd the persun hu had en-gejd tu præch for us feld tu cum. The høs woz pritti wel fild with pepul, and meni began tu sho disappointment. But az the øur arrivd, Andru aroz frøm hiz set in the bedi ev the høs, wøct up intu the pulpit, red a him, and az he sat døun, began tu sin it. Øv cors ther woz yet no cwir, and amun thoz ev Baptist proclivitiz ther woz net wun, besid himself, hu cud rez a tun, or dard tu even help tu sin. But, cwicli a fev hu had cum øut ev curiesiti, and hu wer wel verst in sinin, stird bi the melodi ev hiz vøis, uncønshusli, the sed, joind him,



and the say the him thru with a wil. Then felled the ordineri roten ev ecsersizez, with hwich ol semd veri agreabli surprizd. The candor, simplisiti, earnestnes and enerji that caracterizd everi element ev the ecsersizez enjenderd in ol the noshun that, sumhwer and sumhou, that bei had accwird a larj ecsperiens in the wurc ev the ministri, and that he woz veri effishent in hiz colinj. Profeshunal engejments prevented me from attendin the metinj, and en mī return hom, I met several hu had bin tu the chapel and had herd him prech. I notist that in meni casez, sum hu felt a dep interest in our relijus wurc, seluted me mor loli than cōmmon, and at wuns I began tu cweri the coz ev it. But, bringin up the rer ev the tren ev metinj-focs woz mī gud frend, and wīz cōunselor, Nicolas O. Durham hu stept hiz hors and cold tu me tu step. Er mī hors had cum tu a stand-stil, the Decen woz seinj: “I hav bin tu church and I luct for yu ther; and in beinj absent, I thing yu mist much. That bei ev yurz prechez wel! We hav ol had a grand tret this morninj. Ther woz no part ev the ecsersizez that woz wontin in impresivnes, and az for the sermon—it woz ecsellent:—and without a not he toet it tu us so plen, so candid, so hartfelt that we wer ol glad that the Precher appointed tu fil the pulpit, had feld tu



cum. I hav herd a grat meni yun men prech, and az a rial, ther sermönz du net aməunt tu much—and then ther iz ofen so much parafernelia that it speilz much gud that the mīt uth-erwiz du. But this bei goz at the wure az if it wer a cəmmənples biznes for him—az much so az wun wud if he had gron up in the pulpit. And then the langwej he yuzez iz so plan and so appropriet; and he spees hiz wurdz in a we that wun can't mistec, and he gets in no hurri—and hwen he iz dun təcinq en eni point, he cwits—he don't cəp the mil runnin after the grist iz out.

“He iz goinq tu prech agen this afternūn, and I tel yu, ther wil be a ful həus;—if yu wənt a set yu wil hav tu be ther erli. But, with ol hiz smartnes, I fer he wil overdu the matter,—that he wil becum egzəstəd.”

I neu Andru'z merits ful wel, but tu her such gloinq remares frəm so sharp, and yet so cəshus a critic az Decən Durham wəz wel non tu be, overcəm mē a littul—tu much tu allēu mē tu repli, at wuns. But hwen I becam a littul mor cəmpozd I remaret: “Andru wil olwez du hiz duti—desentli and in ɔrder. I am glad that he did net allēu the pulpit tu be vacant, and I am glad that hwət he sed haz bin acseptabul tu yu.”



“The Decon evidentli thot mī comments wer tu tem, and ewicli and sharpli replīd: “Yu ned net be ashemd ev that bei; ꝥ tel yu he iz a talented fello. And if he regenz hiz helth, he wil becum a man ev gret pœuer and gret influens for gud. Everi bœdi lics him.

Everi bœdi hu herd him this mœrniŋ se the ar cumiŋ out this afternūn, and that the ar goiŋ tu briŋ ol ther frendz. That hœus iz net big enuf for him. If yu intended that he shud prêch in it, it œt tu hav bin bilt biger. Such men drœ crœudz.”

ꝥ hasend hom, attended tu sum peshents hu wer wetiŋ for mœ at mī œffis, az hœstili az ꝥ cud, and went tu the hœus tu se hœu Andru wœz. He wœz recliŋiŋ upœn a lœunŋ, luciŋ rather pensivli at a œher ner him that he evidentli ecspected mœ tu œccupī.

Az ꝥ sat dœun, ꝥ sed, az plefulli az ꝥ cud: “Hœu du yu fœl?” “O! ꝥ fœl az wel az yuzh-ual” wœz the replī. Az ꝥ so that he wœz net veri tīrd, and luct prœmisiŋ for the afternūn’z wurc, ꝥ sed: “Wel! yu had tu prêch this mœrniŋ, did yu?”—He replīd: “Wel! yes! ꝥ thot ꝥ had better prêch—the fœcs had gatherd and the minister did net cum.”

With a pleful œr ꝥ sed: “Wel! that’s gud for yu. Yu œt tu prêch! But, yu didn’t scar



the focs ol out ev the hous, did yu? Thoz that I met on the rood homward send tu be goin in such a hurri." "O! no!" woz hiz repli, "the send tu stand it pritti wel, I thot."

Bi this tim, we wer cold tu dinner. Nuthin mor woz sed just then about church matterz. About tu o'cloc, I asct him hwet arranjments wer mad for the afternun servisez at the church. He replid: "A metin iz appointed at for o'cloc; but ther iz no minister her yet, and I thing ther wil be nun. I ecspect that yu or I wil hav tu prech—and I thing it iz yur turn nou—'it wil be gud for yu' and yu ma az wel begin at wuns, and get yuzd tu it; for, if prechin iz tu be mantend her yu wil hav tu du yur part. The ministerz ev the neburin churchez, az wel az thoz farther remuovd, thing that onli a veri smol cōgregeshun can be gatherd her, and az a cōsekwens the church iz net in cōndishun tu pe them for ther servisez. Hens we ned net, for a hwil yet, ecspect tu secur a minister for this pulpit—unles we happen tu lern ev sum wun hu iz entirli out ev empløi, or sum wunz, nou and then, hu ar wilin tu cum her wuns or so, out ev curiositi. For a hwil, we wil hav tu cep this thing goin ouselvz, and then hwen we hav gatherd a larjer cōgregeshun we ma ventur tu ecspect tu secur suppliz. The



wure ev gatherin a congregashun we wil hav tu du."

Mī replī wez: "Just so! And, we wil du it. But, I thing yu had better preach this afternūn."

Littul mor wez sed just then. I advīzd him tu tec a nap; ev cors he fellod mī advīs. In about an eur he awoe brīt and fresh,—but wez a littul inclīnd tu cof. Purpusli, I occupīd hiz mīnd until the eur had fulli arrivd. I cud se that a larj cōncors ev pepul had assembuld at the chapel. Sloli we wōet tugether over tu the heus. Befor we recht it we met sum old wurthiz, amūn hum wez Decen Durham hū, az he did en the da ev the dedicashun, graspt us ech bī the hand, and holdin tu us with such tenasiti az ecsprest hiz interest in the wure we had espēuzd, began tu se: "I am so glad Andru that yu ar wel enuf tu cum out. The heus iz ful, and yu se ol thoz pepul standin areund—the can't get in; and I wil hav tu ste out tu, I ecspect. It iz a pity the heus had net bin bilt bigger. But go en in; the ar aqeshusli lucin for yu!"

So, we stept fōrward, the Decen, betwen us, stil holdin tu eur handz,—until we stept upen the platform befor the chapel dor. Az I luct in thru the dor, I so that the heus wez ful—even the il wez creuded with pepul standin up.



Æ jentli forst mī we up the il, Andru felloin hard bī, until Æ recht the pulpit, at hwich Æ turnd tu mī left tu adjust a windo, hwil he stept up intū the pulpit, and pict up a him-buc tu red. The wether woz intensli het, and the brez woz veri fant. Æ at wuns arranjd the windoz tu secur the best ventileshun possibul, and az Æ turnd frōm mī wure tu se hōu the arrangement suted, Æ so him standin with a buc open redi tu red az sun az Æ woz redi tu be cwīet.

Æ had never befor sen mī brūther az a præcher in a pulpit—Æ had never befor sen hwet he realli woz. Ther woz net a plas for me tu sit, so Æ stud—so absorb'd in hiz redin, and so forgetful ov mīself, and mī apperans, that Æ forget tu tec ef mī hat; and so Æ stud—with mī hat on durin ol the servisez. \*

Hiz redin inspīrd a dispozishun tu sin; so after rezin the tun he sat dōwn, and the sinin went on vigorousli without hiz ed. Hiz redin ov the scripturz woz tecin—espeshalli tu the ejed. Hiz sermōn woz a plan, homspun, gospel sermōn, az frē frōm flōuerz and parafernelia az if he had never sen a wure upen Compo-

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\* Hwen the servisez wer ended, a sertin ladi hu, at that tīm, walded much influens, sed tu me: Dector! If Æ had a brūther hu cud præch az yur brūther duz, Æ sertinli wud sho him respect enuf tu tec ef mī hat hwil he iz præchin. But yu did net tec ef yur hat even hwil he woz offerin prer."



zishun or Retic. But sumhœu it got thru intw the harts ev thoz hu herd him, stird them with Cristyan luv, and inspird in them a zel for the cœz ev Crīst; and in the harts ev thez it enjenderd a respect for him and for hwetever he undertuc that grw with ther accwantans with him until hiz deth. Nor haz the wurc ev that afternūn yet dīd! nor wil it dī!—It wil liv en and liv ever, moldīg the harts ev thoz hu hav bin bœrn sins hiz deth; and it wil mold the harts ev meni hu ar yet tu be bœrn.

Hwen the cōngregeshun wœz dismist, the pepul lingerd. Az het az it wœz, meni remand in ther puz, pensiv and lēgīg, az if cōnstrand tu abīd hwer the wer until the cud her mor ev the sem cīnd ev spiritual fud. Meni ev thoz in the īlz tarrīd,—apparentli tu hav a chans tu shec the hand ev the yūg man huz hart semd tu bet onli in chīm with the hart ev Crīst. Out ev dorz wer wetiḡ several elderli men and elderli wimen, tu shec the hand ev wun the wer plezd tu cōl ther yūg bruther. But, in ol ev this, I herd (and I herd about ol that wœz sed,—the hol tīm I wœz bī hiz sīd) net wun cōngratulet him, nor spec ev hiz sermōn, nor incwīr after hiz helth, nor addres him bī eni uther term than that ev hiz cristyan nem, Andru. Ech wun had but wun wurd tu se; net even a “hœu du yu du” wœz herd. Ech wun





FRITZ, PHOTOGRAPHER,

LAMBERTVILLE, N. J.







send tu cordialli and strenli grasp hiz hand, with that wun wurd, derer tu me than eni uth-er, *Andru*, az if in that grasp, and in the ut-terans ev that wun wurd, the jeind him in a bond that never shud be brocen.

Hwen we had wuret our we thru the pepul, we lezhurli woet aröund hom. *Andru* send les fategd than I ecspected. After supper, az I had several pashents tu vizit, he rod with me twelv or fiften milz; and upen our return, he send nun the wurs for hiz Sunde'z wure.

Durin the wee, meni incwird ev me hwī *Andru* did not arranj tu prech regularli at the chapel. The urjd that under hiz prechin a larj cöngregeshun wud olwez assembl, and sun a stren church wud be formd. Tu this it wöz replid: *Andru's* helth iz net suffishent. Be-sid, he haz net cömpleted hiz collej cors."

Occezhunalli durin the summer and otum, *Andru* precht in the chapel with lie acseptabil-iti. After herin him a feu timz, the church cold him tu be her pastor. This he did not acsept. He refuzd tu acsept the col upen the groundz ev il helth, and a dezir tu cömplet hiz collej cors. But he wöz az dilijent in attenshun tu the interests ev the church az he cud hav bin had he bin her pastor.

About the 22nd ev September he returnd tu



the Yuniversiti at Luisburg, Pa., tu rezum hiz studiz.

The church hensforth depended upon suppliz. Ov thez, sum wer effishent; but the number ov memberz remand fev, and the congregashun woz spars, and febul. Ofen ther woz prechin hwen the congregashun consisted ov onli thre, for or fiv. But, we muv'd alon with az much fortitud az possibul, hopin that the tim at hwich Andru wud return tu us woz net far distant. With him az pastor, we felt we wud be effishent and presperus.

Upon the 6th ov Desember, 1869, he cam with hiz wif\* tu vizit me. Az he intended tu ste until the first ov Januari felloin, the church

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\*Catherin B. Larisun woz born at Cohecton, Sullivan Co., N. Y., September 7th, 1839. She iz the doter ov Adaled and Bela E. Breun ov Cohecton Senter, N. Y. Until fortan yerz old, she attended the district scul ov her netiv plas; she then attended a privet scul, cept bi her cuzin, Mis Maria L. Burjes, at Rendout (neu Cinztun) N, Y, for tu yerz.

At the ej ov 16 yerz, (Me 1855) she began tu tech a district scul in Sullivan Co., N. Y., and continqud in this voceshun until the otum ov 1859. In Sept., 1859, she enterd the Albani Academi, at Albani, Ga., then under the prinsipalship ov the Rev. J. S. Ingraham, A. M., both az tacher and student—studiin the hier mathemetics, French and muzic.

Fulli in simpathi with the Northern institushunz, and repet-edli offended bi the converseshun ov thoz Sutherneerz with hum she deli toct, upon herin ov the rezults ov the Battul at Bul Run, she and her cuzin, Lilli Burjes, ov Cinztun, N. Y., (hu woz with her az a tacher in the Academi), rezolv'd tu return tu ther homz in the North.



arrenjd with him tu prech az ofen az he cud; and that, hwen hiz helth wud not allen him tu prech, he shud emplei such ministerz az he choz tu prech durin the eveninz and the thre

Accordinli the set out tu cros thru the līnz ev the Confederat Armi and tu mee thar we north bī a sircuitus rout that led thru Macen, Atlanta, Chatanuga, Luivil, Ky., Marietta, Cleveland, Duncirc tu Cohecten Senter, N. Y. On ther rout the past out ev the Confederat līnz a short distans from Chatanuga. Ther harts wer first rejeist at the sīt ev the American Flag upen the Golt (Gault) Hous, Luivil, Ky., Julī 1861.

Az the neu that confederat muni had littul valu out sīd ev the Confederat līnz, the manejd tu convert the currensi the had in-tu gold. Tu mee this az sef az possibul, ech sod the muni she had (\$75.00) in the buzum ev her dres. At Atlanta—under the car ev a frend,—the left ther baggej tu be forwarded tu them bī eespres az sun az oppourtyniti prezented. Ther baggej recht them in Agust 1861 at an eespens ev \$13.00 for ech trunç.

In Sept., 1861, she began tu tech a public scul in Mentisello, N. Y., at hwich she continjd wun yer. She then becam a teacher in the Mentisello Academi in hwich she continjd tu tech tu yerz.

In Me, 1864, she wez cold hom tu tec car ev her sic muther, hwerat she remand until she enterd the Yuniversiti Femel Institut, (neu the Bucnel Yuniversiti Institut) at Luisburg, Pa., September, 1865.

At this Institushun she gradyated in Julī, 1867. Havin bin appointed an instructor in this Institushun, she tot the Hīer Inglish Branchez and French from September, 1867, til Julī, 1869.

October 6th, 1869, she marrid the Rev. Andru B. Larison, M. D. Janyeri 1st, 1870, she began tu tech Inglish Literatyr and French in the Seminari at Ringoz. At the deth ev her huzband, she becam a partner with C. W. Larison in the biznes ev the Seminari at Ringoz, N. J.,—actin stil az teacher ev Inglish Literatyr and French, menhwil superintendin ol the affærz ev that institushun, until September, 1874, at hwich tīm C. W. Larison withdra from the firm, levin the scul entīrli in her handz. She continjd tu conduct the Seminari with marcet suces until Sep-



Sundez that occurred during his stay. He arrived with the train at 6 o'clock P. M. A snow about 8 inches deep had fallen during the day, and I brought him to my house in a sleigh. His health was feeble;

September, 1880, when she accepted the vice-principalship of the University Institute, at Luisburg, Pa. This position she filled, with credit—merely teaching the Natural Sciences and the Higher Mathematics—until the death of the Principal, J. L. Jones, A. M.,—Jan. 5th, 1882—from which time, till June, she acted as Principal, *pro tempore*, of the school. Her work in this capacity was done with such efficiency, dispatch and universal satisfaction that the Board of Trustees, June 18th, 1882, appointed her Principal of the Institution, which position she still fills.

As Principal of this Institution and Teacher of Bel-letters, Ethics and Sociology, she assumed her duties September 1882.

Catherin B. Larison is small of stature, symmetric in proportion, and of that temperament that we call Nervo-bilious. Her height is five feet two inches, her weight one hundred and five lbs. Quick and decisive in motion, quick to persevere and ready to comprehend, elastic and enduring in muscle and nerve, she easily effects whatever menial persons have or more bulky, could hardly do with great difficulty.

Always serious,—and yet mirthful enough for the occasion,—sedate, pensive and inquiring, her presence commands respect and dignifies any social circle. Self-respecting and self-supporting, she moves in company without burdening any one, or offending any body. The rather, all have or with her feel that she occupies little space, is in no way's way and is helpful to all. Fluent in conversation, versatile in subject matter and voluble in speech, she easily entertains, edifies and elevates alike the old and the young, the learned and the illiterate, the grave and the gay, the person fastidious by reason of culture and the person brusque and laconic by reason of business. Thus, her presence is welcome everywhere, and her influence always wholesome.

While Principal of the Seminary at Ringo, her house was the resort of the elite of the community; and when she left it for the vice-principalship at Luisburg, her departure brought tears of regret to many an eye, and her absence was lamented by all.



but he woz az wel az he had bin in a lön tīm. Ov cors, I eespected tu hav a gud tīm hwen Andru cam—I had olmost begun tu hav a gud tīm befor he arrivd—just in the antisipeshun ov hiz advent. In him, I wud hav a viz-

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Az a Pastor'z wif, Catherin B. Larsion woz singularli effishent, and uncwelifidli acseptabul tu the pepul ham her huzband servd. She sun becam accwented with ol hu attended the church, and her ardent hart bet responsiv tu that ov the most zelus, hwil her bizi, effishent hand woz wormli claspt bī everi wurcer in the cōgregashun.

Her untīriḡ enerjī in the cōz ov Crīst med her ever formost in everi gud wurc, hwil her gud sens and jenyal spirit inshurd succes hwarever she led. Ever favuriḡ everi progresiv muvmēt, and cenli simpāthiziḡ with everi wun—espeshalli with such az neded encurejment,—her vizits wer held bī everi hōushold, her cōunsel heded, and her egzampul emulēted, til her nam becam a trāzhur and her fām heralded bī everibōdi. Indēd, with a les effishent wif, Andru B. Larisun'z pastoret wud hav bin les brillīant, and hiz efforts les effishent. Prēmpt in the discharḡ ov everi dūti, ardent in everi sfer ov acshun, untīriḡ in everi fēld ov labor, wetchful ov everi interest, she muvd sīd bī sīd with her huzband, and, than he, she muvd nēt les brilyantli in ol the fēzez ov that grand carer that med hiz nam so dēr tu ol, and ther cōmbīnd achēvments imperishabul.

In the Sunda-scul she woz espeshalli effishent—conductiḡ a Bībul clas that woz attended bī meni hu wer memberz ov churchez ov uther dēnōminashunz. The ecstent ov the inflūens ov the wurc dun in this Bībul clas can never bē estimated. Its rezults ar everihwar stil apparent. The enthūsiāzum enjēderd bī her instrucshun led meni cōparativli illiterat tu a studi ov the scripturz that med them intellijent, effishent, and lodabul wurcerz in both Church and Sunda-scul, and, az sitizenz, ecsempolari men and wimen.

Far fām d woz her Bībul clas—and prōud wer ol, hwether yunḡ or old, tu on that the wer memberz ov it.



itor that I cud tel hwet I wəz duin and hwet I wisht tu du, with the sertinti that if mī planz wer fezibul the wud be encurejd, if the wer not, ther imperfecshunz wud be francli and ferli discust, and such suggestyunz wud be med az tu mee the plan mor wurcibul or els led tu its abandunment.

After supper we went over tu church. Az yuzhual, the odiens wəz smol. It consisted ov hiz wif, Emelin Redin, Sara Servis, mī wif and miself. He precht, az he olwez did, a gud, sound, gospel sermon, sezund pritti wel with Armenian doctrin. We lict it, valud it az hili, and wer az much benefitted bī it az we wud hav bin had 5000 pepul bin present.

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The Sunde wəz never tu stōrmi tu prevent its metin, nor the cōsērnz ov lif tu urjent tu hinder its memberz frēm a preparashun tu attend. Vizitorz wer numerus—tu glen hwet the cud frēm the langweij ov thoz hu resīted and frēm the wurdz ov her hu instructed. And so it happend that in ol matterz ov Biblic interpretashun, and Biblic literatur, Mrs. Larisun becam othertiti, hardli tu be cwestyund.

Az a tēcher, and guvernor, her effishensiiz marvelous. She duz her on wure wel, and in proper tīnz; and she cōzez her pupilz tu striv tu be scwalli effishent and scwalli punctual. Net in her wəz, industrius in her vocashunz, frugal in her habits, simpul in her attir, scrupylusli obzervant ov rīt, ever redi tu sacrific her on cumfurts, and her on cōvenyensez tu the impruvment ov utherz, lernd in the literatur, siensez and arts ov ous tīnz, cler in her stōtments, cōvinsin in her argumnts, just in her critisizumz, charitabul toord the opinyunz ov utherz, she stands a paragōn that meni a wurthi tēcher haz striven tu emulet, oltho but fev, if eni, can hop tu ecssel.



The felloin evenin our cōngregeshun woz ogmented bī tu solz—S. Nēnamacer and Jēn Redin. The felloin nīt a feu beiz and girlz ev the villej cem; and, ol told, the number woz about fiftē. Bī the neest nīt, the fact that Andru woz prēchin, and that in hiz prēchin ther woz grat interest tecen bī ol hu herd him, had got tu the erz ev meni. The sets in the hōus wer sun ol occupīd; and the continūd tu be so az lēn az he livd.

On Saturde nīt the hōus woz crōded. Sunde mōrnin the cōngregeshun woz veri larj; Sunde nīt the sets wer ol ful and meni stud in the ilz. The Rev. Samuēl Harrisun, Pastor ev the Yūnited First Church ev Amwel, woz prezent. Meni wer gratli affected at the prēchin. After servisez, wun Jēn Decerti, a dignitari ev a Yunitarian Church, hu had cum tu her, az he sed, the yun man prēch, cam tu me sein: “We ar en the ev ev a grat revīval her. This prēchin stirz the sol ev everi wun hu herz it, and the pōuer and earnestnes ev that prar I hav never herd ecwald,—and it wil be anserd. And ther wil be such interest tecen in rēlijun her az yu and I hav never herd ev; I tel yu, mī bruther, the wurc haz olredi begun and it wil net stop til this hol cōmmuniti iz rōuzd frōm the senter tu the sircumferens, and ther iz a grat ingatherin ev solz.



During the felloin de, the Rev. Samuel Harrison toot with me about the effect ov Andru'z prechin and the apperans ov thingz. He sed: "That that yun man haz bin cold tu prech ther iz no mistec. Hiz prechin iz a witnes tu that fact. No wun can her him without felin that he iz a messenger ov God. Grot gud wil cum out ov hiz prechin and I belev we ar nou in the beginnin ov a grot revival. I must attend the metinz at the Baptist hous everi nit this wee; I cannot afford tu neglect tu her that yun man prech. Hiz pouer iz seldum scwald; and then in hiz prezentashun ov hiz thots, he iz entirli orijinal.

During the wee, a feu sot the prarz ov the church,—and relijun becam the them olmost everihwer—ol wonted tu her the yun man prech; and, tu her him prech, the cam from far and ner. The wether becam worm, the sno melted, the ground thod and the rodz becam muddi and the ruts dep—so much so that travelin wez net onli veri laborius but, in the nit, it wez denjerus. But on the cam,—sum with lanternz ficut under the wagenz, sum with lits ficut upon the sidz ov the wagen, (the lantern with dash attachments, and uther modern impruvments that nou mac travelin so ezi, had net yet bin invented), sum with a lantern in wun hand and the linz ov the horsez in the



uther. But in spīt ev ol this provizhun tu ed them in travelin, acsidents happend. Wagenz wer brocen and hørsez and focs injurd. But nun ev thez thinz deterd the aȝeshus frēm cum-  
in tu church. The hōus sun pruvd tu smol tu hold the focs—even hwen the ilz and the spes about the pulpit wer fild.

Durin this tīm, we projected the establishin ev a classic and a sientific scul at Ringoz. Az hiz wīf wēz a tēcher, we thot that he, with the ed ev hiz wīf, mīt ern a livin at tēchin in cōnecshun with prēchin. So, we enterd intū a partnership in the biznes ev a Semineri, purchast a bildin (that wēz then non az the old Amwel Academi) fitted it up so that we cud begin tu tēch in it on the first Munde in Jan-  
ueri, 1870. Bī this prōject it wēz shon that Andru B. Larisun had cum tu Ringoz tu ste. Then fēllod grāt rejēisin,—espeshalli bī the cōgregeshun ev the Baptist Church and the cōgregeshun ev the First Church ev Amwel.

Oltho the church, hwen she sōt hiz servisez az a prēcher, noin hiz fēbul helth, stated that she wisht him tu emplēi eni ministerz tu ed him that he wisht, he cōtinud tu prēch everi evenin. Ecwal ernestnes and fors characterīzd ech sērmōn. The interest increst, mor becam awacend, and the pastoral fēz ev hiz wurc becam so tacsin that we grātli ferd that hiz helth



and strength wud net be adecwet tu the demandz upen him. The Rev. Samuel Harrison woz regular in attendans—much interested and veri cordial tu us. Az Andru had then precht everi nīt for about thre wecs, Fasct Mr. Harrison tu prech for wun nīt. He steted that he woz wiling tu occupi the pulpit and that it wud giv him grat plezhur tu dū so; but he cwestyund the propriēti ev dūing so. He sed: “I cannot tēc yur bruther’z plas; and ther iz no uther minister that can. Everi sucesful man haz hiz on peculyar wē ev dūing. He iz so peculyar in hiz wurc that I thing eni attempt tu assist him wil net fello egzactli in hiz līn ev wurc and wil dū the cōz mor hurt than gud. He iz standīg the wurc wel, and the Lord hu haz cold him tu dū it wil strenghen him in everi tīm ev ned. Yu hav nuthing tu fēr; but, wē ol hav grat cōz tu rējeis.”

Az the first wēc in Janqeri woz the wēc ev prer, durīg hwich servisez wer tu be held in ol the churchez thruout the land, wē thot that it wud be best that ther be prechīg at the Baptist hous onli everi secund nīt. This wud afford Andru tīm tu rest a littul. Besīdz, he nēu began hiz wurc az a Techer; and tu organīz the scul ev hwich he had nēu becum Prinsipal, wud rēcwīr net a littul ecstra wurc. But, ther woz no rest for Andru. Mr. Harri-



sun vizited him and insisted that he wud cum tu hiz church tu preach the nits that alternated with the nits upen hwich we had servis. With Mr. Harrisun's recwest he so far complid az tu preach for him twis durin that wee.

Ther wer in the communiti in and around Ringoz a gud meni men, from forti-fiv tu seventy-fiv yerz old, hwa seldum, if ever, went tu church, sum ev hum had net bin tu church in twenti yerz the sed. Thez pepul ol lejitimetli belond tu Mr. Harrisun's cengregeshun, and durin the grat conflict hwich attended and felod the split ev that church, the tue sidz with it—and yet the had net tecen interest enuf in relijus affarz tu accwir the habit ev attendin church. Several ev thez old focs had attended the servis in the Baptist hous wun nit apperentli “just tu her the yun man preach.” The herd him—and the never forget that the herd him. Hiz teest woz: “If I wil that he tarri til I cum, hwet iz that tu the: fello thou me.” Everi wun ev them woz depli affected, so much so that the furroz med bi the terz streamin down the fas wer vizibul at a distans.

Mr. Harrisun anneunst that the Rev. A. B. Larisun wud occupi hiz pulpit the felloin nit. Durin that nit and the felloin de the tidinz past from month tu er until, az it apperd, everi mortal in the land neu it. Az bad az wer the rodz



and az danjerus az woz the travelin the hous woz ful—sets—ilz and ol.

Hiz teest woz: “He that iz net with me iz agenst me; and he that gathereth net with me scatereth abrod.”

The secund nīt be precht for Mr. Harrisun the interest depend—til it woz plan that meni wer thingin mor seriusli upen relijun than the had ever thot befor. Durin the erli part ev the felloin wee several sot the prerz ev the church.

Mr. Harrisun and the Elderz ev the church nen wishin that everithin mīt be dun tu thuroli awacen, espeshalli the ejed porshun ev the congregeshun, pland that the Rev. Izrael Pøulsun shud prech wun nīt for the Baptist pepul, and that Andru shud occupy Mr. Harrisun’s pulpit durin that nīt. The plan woz anneunst tu us, and Mr. Harrisun strenli urjd that Andru shud complī with hiz recwest—az he and the Elderz felt fulli satisfīd that gret gud wud fello the ecsecushun ev the plan.

Tho Andru woz then prechin everi nīt at the Baptits hous, and woz wurcin hard durin the da at Techin and organīzin the nu scul, he consented tu accomodet Mr. Harrisun, and tu hav the Rev. Izrael Pøulsun tu supplī hiz pulpit durin hiz absens. On Munde nīt, Mr. Harrisun anneunst frøm hiz pulpit that the Rev.



A. B. Larisun wud prech from that pulpit on the felloin nīt. The report send tu reech everi er. The wether woz worm and feggi, and the rodz olmost impassibul. But so ajeshus wer ol tu her that hwen the tīm arrivd for servisez, it woz hardli possibul for the tu clerjimen, Mr. Harrisun and Andru—tu get thru the ilz tu the pulpit—so ful woz the heus. Ol wer intent tu her. Amun the pepul wer thoz old focs hu had herd him prech at the Baptist heus and hu wer ther so depli affected. Az he red the 3rd chapter ev Revelashunz and commented theron, ecseptin hiz vois, deſhlic sileus preveld. Ol wer intent upen the speker, and upen hwet he spoc az much so az if the lif ev ech wun depended upen herin everi wurd that woz sed.

He precht from the teest: “Behold, I stand at the dor, and nec: if eni man her mī vois, and open the dor, I wil cum in tu him, and wil sup with him, and he with me.” “Tu him that overcumeth wil I grant tu sit with me in mī thron, even az I also overcam, and am set deun with mī Father in hiz thron.”

“He that hath an er, let him her hwet the Spirit sefh untu the churchez.” REV. 3: 20, 21, 22.

Elocwens and ernestnes hav rarli dun mor or shon tu better advantage than en this ec-



cezhun. Durin the sermon the attenshun, interest and awaceniſſing influens woz marvelous. Hardli a hand, fut or hed muvd. But terz flod fireli—from iz net yuzd tu wep, over cheecs lōſſ hardend bī contact with the ruffer elements ev lif, profaniti, induljens, rīotus liviſſing and a neglect ev thoſe thiſſz that alon can reſiſſing, ennobl and dignifi.

After prechiſſing he red the him :

### THE WETIſſing SAVYUR.

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Behold ! a strenjer'z at the dor !  
 He jentli nees—haz neet befor ;  
 Haz wated lōſſ—iz wetiſſing stil ;  
 Yu tret no uther frend so il.

But wil he pruv a frend inded ?  
 He wil!—the veri frend yu ned !  
 The Man ev Nazareth !—'tis he,  
 With garments dīd at Calvari.

O ! luvli attitud !—he standz  
 With meltiſſing hart, and leden handz !  
 O ! matchles cīndnes !—and he shoz  
 This matchles cīndnes tu hiz foz.

Admit him, er hiz anger burn—  
 Hiz fet departed ne'r return ;  
 Admit him, or the our'z at hand  
 Hwen at hiz dor denīd yu'l stand !



The redin wəz dun in that inimitabul we that wəz ol hiz on, and that sent the veri identical emoshunz ev the sent hu cəmpozd the him rīt tu the veri depths ev the hart ev everi wun hu herd him red. Then, durin the singin hiz melodi, enderin, meltin, but pəuerful voīs, wəz herd clerli and meltingli abuv ol uthertz hu es-sed tu sin.

Bī recwest ev Mr. Harrisun he led in prər, with an effect that sēmd tu be mor pəuerful than eni part ev the presedin eesersizez.

An invitashun wəz then given bī the Pastor that eni hu dezīrd the prərz ev the church shud manifest it bī standin up. Seventen prəmtli aroz, ol ev them adults over 35 yerz old. Amun them wer sics men hu, fər yerz, had bin considerd the fərmest biznes men ev this cəmmuniti—the yungest ev hum wəz 49 yerz ev ej, the oldest 72; the remenin fər wer over 60.

The prər metin that fəllod the prəchin cəntinud til let at nīt. But, nun sēmd redi tu lēv the həus. Bī recwest ev the Pastor, Andru dismiss the cəngregashun bī proneunsin the benedicshun. Sum aroz and went hom, but meni with the tu clerjimen and elder C. F. Fisher, sted til after midnīt, so hard wəz it fər thez old focs tu lēv the həus hwər sents assemblul. In the sam həus, ɔn the fəlloin nīt,



the effect ev hiz prechin woz hardli les effectiv. It semd that ther woz no wun hu herd hu woz net depli muv'd.

In this cōgregashun, cōvershun fello'd cōvershun until at the cloz ev the metinz, sum tīm in Februari, I thing, 100 solz wer resevd intū the church bī baptizum, in wun de.

Oltho this iz onli a smol part ev the reword ev that gret battul that began in the foundin ev the Baptist Chapel at Ringoz, it iz net possibul for pen or tun tu stat the egzultashun it brot him and me. The first volunter tu this littul band had neu net onli bin acnellejd bī ol tu be a gret champion in the cōz ev Crīst, and had bin appruvd bī Crīst himself, az a wurthi wureman, az shon bī the ingatherin ev solz; but the hedz ev that armi that, at first had so bitterli and so vehementli oppozd us, had neu publicli, net onli anneunst us az cordial, and frernal wurcerz in the Cristyan cōz, but had invīted the most activ and the most effishent soldyer ev the littul aggressiv armi intū ther pulpit—the best sīt the cud offer—tu fīt the cōmmon enemi ev man. And it so plezd Heven that it woz then and ther manifest that the tu armiz—the older and the yunger—the larjer and the les—wer engejd in a cōmmon cōz, and that the commandant ev the yunger cud and wud wure wel and appruvinli,



hwenever circumstancez recwīrd, under the directhunz ev the superior offiser ev the older church.

Hwen this glorius wure had advanst til ol in the cōmmuniti fōr mīlz aroud had becūm aroud tu the importans ev relijun, the memberz ev the Circpatric Memorial Church began a seriz ev metinz hwich wer wel attended and hwich wer rewardēd bī an incres ev membership ev about 80 solz.

Hwīl the interest in the Yūnited First Church send olmost Pentecestal, and hwīl Andru wēz zelus tu cep it so, the zel ev the littul Baptist Church, fed, supported and fīrd bī Andru's prechin, bī hiz unfend devoshun tu the cōz ev Crīst, and bī hiz nobul egzampul, burnd stil mor ardentli. Everi member becūm an ardent wurcer, and the influensez ev the memberz so rot upen the mīndz ev thoz hu had net yet mad a profeshun ev relijun that the entīr cōngregashun send tu be aglo with fervent relijus spirit.

Olmost everi nīt nū wunz asct the prerz ev the church, until ther wer fēu in the hol cōmmuniti abuv 14 yerz ev ej hu had net bin, bī ther on recwest, the espeshal subject ev prer. In the Baptist Hous alon, mor than 150 profest Crīst.



Nor did it matter ev hwet denomineshun an attendant ev the Baptist Hous woz; the effect woz the sem. Methodists, Prezbyterianz, Duncardz, Yunitarianz, Dutch Reformd alie felt at hom in the Baptist Hous, and felt enurd tu hel “the yun man” az the shepherd ev the floe—fathful, ardent, devout and tru.

Denomineshunul distingeshunz cud not be med, cud not be sen, cud not be felt. He precht the Gospel ev Crīst tu ol, shoing that the Cindum ev Crīst iz within everi belever, and that Crīst rulz ol, luvz ol and savz ol.

On the 31st ev Janueri, 1870, Andru woz cold, bī a yunanimus vot, for the third tīm, tu the pastoret ev the Baptist Church at Ringoz. He acsepted the col; and on the 9th ev Febueri felloin, bī a cōnsil convoct from the neburin Baptist Churches—at Lambertvil, Stocton, Frenchteun, Baptisteun, Croten, Flemington, Wertsvil, Cherrivil and Sandi Ridj,—he woz ordand tu the gospel ministri.

Durin the egzamineshun (and it woz rijid) tu hwich he woz subjected bī the cōnsil, it apperd that hiz Theoloji woz pritti wel sezund with Armenianizum, and that he held peculiarveuz respectin Baptizum and the Sacrament ev the Lord’z Supper. He woz olwez fre tu stat that he deuted not that, in the erli histori ev the Church, baptizum woz administerd in meni



waz—bī emershun, bī springliḡ, bī porin, and—that everi candidat shud desīd fōr himself, after rēdin the scripturz onli tu hwet mod he wisht tu bē submitted. Hens, with him, ther wer no cwōrelz about emershun. And I hav ēfen non him hwen profest beleverz, az candidats fōr this ordinans, cam tu him fōr advīs, to sē tu them: “Rēd the Scripturz: ol that I no about baptizum I got frōm the Scripturz;—the ar plen and ezi tu understand, and yu can ther lern ol that yu ever can no about a scriptural baptizum. The doctrinz and theoriz ēv men ar varius, misledin and denjerus, tu sē the lest. Baptizum iz the dor ēv the church; and it matterz much les intū hwet church yu go than hōu wel satisfīd yu ar with the guvernement ēv the church intū hwich yu go—becōz the better yu ar satisfīd with the guvernement ēv the church in hwich yu ar the mor zelusli and the better yu wil wurc.—Baptizum wil sev no wun—salveshun iz in the gres ēv Gōd thru fath in ous Redemer, the Lōrd Jezus Crīst—hum I am cold tu prēch. I am net cold tu prēch Baptizum—I am cold tu prēch Crīst; and if men ar cōverted bī mī prēchin, I am cōmmishund tu baptiz them, upōn profeshun ēv ther fath, if the dezīr mē tu dū so, in the nam ēv the Fāther, the Sun and the Holi Gost, intū the church ēv hwich I am a member.



This onli iz mī cōmmishun and this onli I du.”

He olwez held that he, az a minister ev the Gēspel, had no rīt tu invīt memberz ev uther churchez—hwether Baptist or Pēdo-Baptist—tu partec ev the cōmūnyun;—that it wēz the biznes ev the church hwich he servd tu appoint a tīm at hwich the memberz ev that church shud selebret the Lōrd’z supper, and it wēz hiz biznes tu effishiet at that selebreshun; that the supper iz provided fōr the memberz ev that church; that ther iz nuthīn in the cōmmishun tu warrant him ēther tu invīt, or tu eesclūd, memberz ev uther churchez—hwether the gēsts wer memberz ev the churchez ev the sam fēth and order, or hwether the wer memberz ev Pēdo-Baptist churchez; that if memberz ev uther churchez be present at a cōmūnyun, and partec ev the bred and wīn, az nether he nor the church wēz med a judj ev ther fitnes, nether he nor the church ev hwich he fōrmd a part wēz injurd; that if an injuri fēllod such partecin, the injuri iz upōn thoz gēsts onli hu unwurthili partec, sins hwet the memberz ev the church had provided fōr themselvz, and fōr eni hu mīt chans tu be with them, wēz provided in gud fēth and accordin tu the pattern set bī the techin ev the Gēspelz.

Hwil thez liberal vēuz wer nēt condusiv tu incresin the number ev nemz upōn the rol ev



the church buc, it woz cōdysiv tu hwet woz far mor valqabul, nemli: Tu the admishun ev such onli az wer fulli perswaded in ther on mīndz that the shud join that church, and that hwen the had joind it, the shud becum fethful wurcerz in it, ever attentiv tu ol its interests, fethful tu the discharj ev everi dūti, mecli, promptli and effishentli. And such wer the cwelitiz, az a rul, that grast the memberz that formd the wurciŋ element in hiz church and stud around him in ol hiz nobul efforts. Such prēminentli wer the cwelitiz ev thoz hum he baptīzd intū the church.

Andru woz olwez slo tu urj eni wun intū a membership ev the church hwich he servd. He never ferd that the number upen the church rol wud be tu smol. He ferd rather that the hu wer unwurthi wud becum enrold ther, and that the bedi wud becum cumbersum and unweldi, inert and peizund bī the admishun ev thoz hu join a church thru sinister motivz.

Befor he becam pastor ev the church, hwen ther wer perhaps, littul les than a hundred nu converts wetiŋ tu be baptīzd intū sum church, meni ev hum, the sed, had bin converted under hiz prechiŋ, he precht a sermen frōm the tecst: "Fer net littul floc; for it iz yur Father'z gud plezhur tu giv yu the Cingdum." Luc XII: 32., in hwich he so clerli shod hiz īdeaz ev



the essenshal cwelitiz ev church memberz, and so forsibli shod the denjerz tu a church hwich admitted memberz hu, in eni we, lact the re-cwird cwelificashunz, that meni hu herd him, at wuns abandund the noshun ev becumig memberz ev the church hwich he servd. Several ev thez persunz wer men ev welth and influens, and wer gratli disappointed in lernig hiz veuz. The had bin thingin that relijun woz a credul in hwich a pastor shud rec them tu repoz; a sosieti for the promoshun ev respectabiliti; a cind ev cloc tu cuver meni infirmityz and a multitud ev sinz. And happi woz it for the church that he servd that the wer thus erli disappointed. For the churchez that the joind send tu be nether grast bi ther membership, nor a suffisient support or protecsun tu them agenst vis and crim in the struggul for lif.

Durin the wee felloin the Sabbath mornig en hwich he precht this sermon, several sed tu me: "I had ecspected tu join the Baptist church, but I se that yur bruther don't wont me tu join it. Ov cors, I shal hav tu join sum uther church."

I replid: "Did he tel yu that he did net wont yu tu join the Baptist Church?"

"No! he did net tel me so individualli; but



Æ herd him præch that sermen from the Teest: “Ær net littul floc” That woz enuf for me; and Æ thing it woz enuf for several utherz. And heu he ecspects tu bild up a church at Ringoz with a membership of such focs az he things church memberz ot tu be, Æ don’t no. Æ tel yu Dector! that wont du—that’s tu stret—yu can’t hav enifing ev a church ther en such termz—yu wil never amount tu enifing az a church in that we.”

Æ replid: “Then it haz net occurd tu yu, yet that ther iz, at Ringoz, a church—a pøuerful Baptist Church, bilt ev the veri cind ev stuf that yu se can net be found? It haz net occurd tu yu yet then that the pøuer ev that “littul floc,” the Baptist Church at Ringoz, haz bin and iz stil, so gret that it haz areuzd this hol cømmuniti, for mīlz areund, tu an interest in relijun, the līc ev hwich haz never bin non her, and haz seldum bin non in eni uther plas?—that its wure haz bin olmost Pentecostal?—that it haz even disturbd the ecwilibrium ev yurself, sir? and iz so pur that yu yurself cwestyun yur on fitnes tu be enrolld amon its memberz?”

“Hwī, yes”! he replid, “Æ no ther iz a Baptist Church at Ringoz, and that it iz a gret pøuer for gud, and that it haz dun much gud; but then Æ don’t se the yus ev bein so strict



in teciſ in nū memberz, nor in beiſ ſo ſtrict with ol the memberz after the hav bin teciſ in."

"Wel, ſir," ſed E, "thez nū memberz wil ſun becum old wunz, and if the du net becum wurciſ wunz, the wil be no advantage tu the bedi; and if the pruv indolent, remis or we-ward, the wil be a hindrance tu ſuch az wiſh tu be effiſhent; hens the efficaſi ov the church wil be les with them than it wil be without them. So, if the prechiſ ov that ſermon cepe yu, or utherz hu thiſ az yu ſem tu, from joiniſ the church, it wil hav accompliſht the veri object that led him tu preach it. It iz a veri unplezant thiſ tu diſſiplin a member, a veri grav thiſ tu diſmiſ a folti member, but a much wurs thiſ tu paſ over the remiſneſ ov memberz that dezerve the ſenſhur ov the church. So, tu prevent dilemmaz, it iz beſt tu cep ol ſuch az ar lieli tu mee trubul if admitted, from yuniſiſ with the bedi."

Thez veuz wer averse tu a rapid increſ tu the church. Hwil mor than a hundred and fifti ſot the prarz ov the Baptist Church, onli about fifti wun yuniſed with it. Ov thoze hu went elſhwer, ſum yuniſed with neburin Baptist Churches, ſum with the Duncard Church, but the moſt ov them, with the tu Prezbiterian Churches neareſt bi.



Az a Pastor, Andru attended wel tu the interests ev hiz floc, strictli upen Gøspel prinsipulz. In hiz estimashun, the Gøspel wøz sufficient tu rech and tu redem ol, and tu uphold the most abject;—tu lift ol abuv vīs and crīm and tu susten them upen that horizen upen hwich ol ar guvernd bī that lō hwich in influensin him wøz ol-pøuerful—“The luv ev Crīst cønstræneth us.” Hens he olwez præcht Crīst, and frøm hiz pulpit, no wun ever herd him præch eni izum, or allud tu eni cred.

Wuns ther wøz a cīnd ev Temperans Assoshieshun ev the ministerz ev the varius church-  
ez ev Hunterdun Cøunti. The Minister ev everi church, (ecsept the Baptist Church at Ringoz), ꝥ thing, wøz a member ev this Assoshieshun. At wun ev ther metinz, the dē-  
sided tu secur the præchin ev a sermun upen “Temperans” in everi metin-heus in the cøunti. Az Andru did net met with them, the appointed a cømmitte tu vizit him, tu get him tu so far coøperat with them az tu præch a “Temperans Sermun” in the Baptist Chapel at Ringoz in the mornin, and in the Baptist Church at Wertsvil (then without a Pastor) in the evenin. The cømmitte consisted ev the Rev. E. A. Wudz ev the Flemingtun Baptist Church, the Rev. I. Pøulsun ev the Duncard Church, and the Rev. S. Harrisun ev the Yünited First



Church ov Amwel. † wəz tœcɪŋ wɪθ Andru hwən the enterd hɪz parlɔr. Az † aroz tu go, the çharman ov the cœmmittœ sed: “Dœctor! wœ wœnt yu her; wœ no yu hav ever bɪn zelus ɪn the cœz ov temperans, and wœ wœnt yu tu her hwœt wœ hav tu sœ.”

The, at wuns, stated thær biznes, and asct fœr a respœns. Andru replɪd: Then yu wœnt mœ tu prœch Temperans! œn that dœ, Du yu? Hwɪ! † œlwœz prœch Temperans! Du † nœt?—Tu thɪs the replɪd: Yes, yu œlwœz prœch Temperans; but wœ wœnt yu, œn that dœ, tu prœch a sœt sœrmun agœnst the yus ov alcohol az a bev-erœj. Tu thɪs hœ replɪd: But † wœz nœt cœld tu prœch alcohol—ɪts yus œr ɪts abus—† wœz cœld tu prœch Crɪst;—mɪ tɪm ɪz tu prœshus and mɪ œppœrtunitɪz tu fœu, tu luz a sɪŋgul œccœzhun tu prœch the Gœspel ov Crɪst tu humsœ- ever wɪl her mœ. And then, hwɪ shud † cœwɪt mɪ cœlɪŋ tu du the wœrc bœlœŋɪŋ tu thœz ov an- uthœr profœshun. Thær ɪz mɪ bruthœr, the Dœc- tor. Hœ ɪz vœrst ɪn alcohol, ɪts yus and ɪts a- bus; and then hœ cœn spœc œthœrɪtœtɪvli. ɪt ɪz hɪz cœlɪŋ tu du sœ—just az ɪt ɪz mɪ cœlɪŋ tu prœch Crɪst.

The lɪf ɪnfuzd ɪntu the çhurch bɪ Andru’z prœchɪŋ never bœcœm lœthœrjɪc az lœŋ az hœ lɪvd. The sœm zel and ardœr cœntɪnuœd untɪl aftœr hɪz dœth. Cœnvershunz wœr cœnstant durɪŋ œl the



munths ev the yer; hiz congregashunz wer ol-wez larj; empti sets in the heus in hwich he precht wer net sen; and contenshunz and dissenshunz amon memberz cud net egzist,—so intent wer ol en the wun grand purpus. Tu her hiz pepul toc, the last sermun that the had herd him prech, woz the best; and eni scem that he projected woz mor wurthi than eni wun that he had submitted befor; and everi member send tu striv tu se hu cud be the most ef-fishent wurcer in the coz ev Crīst.

He continud tu prech until the effort ev gettin from hiz heus tu the church woz alarmin. The last Sunda that he stud up befor hiz pepul (Ogust 11th, 1872,) tu ev the Decenz car-rid him from the carrij tu the pulpit. Notwith-standin this febul condishun, hwen the Himz wer sun, hiz vois woz herd, cler, plantiv, melo-dius and swasiv.

At hiz funeral, hwich occurd en the 27th ev September, ther woz a grat cōcours ev pepul—it iz sed the larjest that ever attended a funeral in the villej ev Ringoz, or in its visiniti. Ministerz ev ol churches, ev ol denōminashunz, cam tu pa tu hiz memori ther last solem re-spects. The funeral sermun woz precht from Luc, 12th chapter, 42nd and 43d versez, bi the Rev. Charlz Yun, Pastor ev the Baptist



Church at Cherrivil, N. J., a buzum frend ev the desest.

The yulojiz respectin hiz character, wure and wurth, proneunst after the sermun, bī the meni ev hiz naburin Pastorz wer lōn, fervent, and hī. Hiz deth, tho lōn eespected, fel līc a pol on the entīr cōmmuniti in hwich he livd; and it gratli affected meni hu livd far awa.

Ǝ wēz with him seslesli durin hiz last dez and closli wecht him thru hiz dīin moments. He wēz entīrli cōmpozd, and wecht the chenjez that he underwent with the culest filesofi. Durin the last sics ourz ev hiz līf, hiz strength feld veri evenli—so that toord the cloz ev the sem, he send sumtīnz tu cwestyun hwether he wēz yet amon the livin. He dezīrd tu be alon with me durin hiz last moments; so ol ec-septin mīself and him, left the rum. Occezh-unalli he wud spec tu me and asc me heu lōn Ǝ thot he wud be in hiz departur. He send nether tu fer the cloz nor dezīr that the end shud cum eni mor spedili; but he send intent on marcin cōnshusli, ecsperiensin and realīzin everi step from līf thru that transizhun, hwich we col deth, intu Eterniti. Wuns he sed tu me, in an incwīrin voīs, Dector!—Ǝ replīd: Hwet shal Ǝ du for yu, Andru? He replīd: Heu lōn yet wil it be? Ǝ can't se eni mor—Ǝ



hav net sen yu fôr an  ur! But heu gud it iz that we can neu be alon tugether!

  replid: We  l hav tu suffer this transizhun, Andru! and   am glad that   can be with yu, and, with yu, can wech the chanjez until the last. And it semz tu me that it iz wel f r us if we can be c ns us hw l we ar effectin  this transizhun, and can be  bul tu  bzerv the chanjez we undergo az we ar pasin  f m l f thru that dare valli we  l de h int  the relmz  v l f! It ma net be so with me!

In hiz last efforts tu mee himself sertain hwether he wez yet al v, he sed in a febul v is: Dector!—  replid: Hwet shal   d  f r yu, Andru? He replid: Am   yet al v?—  fe  sec ndz had elapst hwen, in a firm v is, he sed: Dector! we ar alon! and yet we ar net alon!—Thez wer hiz last wurdz. In a fe  sec ndz he wez ded.

The estimashun in hwich Andru wez held b  the c mmuniti at larj, apperd in sum d gre, in the e spreshun med b  thoz hu gatherd at hiz heus at the sezun  v a donesh n med him b  the memberz  v hiz church and the sitizenz  v the c mmuniti. The c ncors  v pepul wez larj—so that the heus in hwich he livd (the Seminari Bildin ), tho larj, wez fild until ther wez hardli standin  rum. Everi den mineshun



within the settulment woz repræzented, and ev ther menz the gav freli. Durin the evenin, a purs centenin thre hundred and eleven dellarz woz præzented tu him; besīdz this the brōt him hwetever the thot cud be ev yus tu him, or cud in eni wa sho the regard the had for him.

Az a Tæcher, Andru woz sucesful; and az a dissiplinarian he woz ecellent. Under hiz manejment, the Seminari sun wun a reputeshun for strictnes ev dissiplin, thurones in instructshun, and eleveshun ev em in lif. Hiz pupilz, oltho the ferd him az † hav seldum sen pupilz fer a tæcher, invariabli respected him and luvd him; and hwen wuns under hiz dissiplin, the sun becam so closli wedded tu him and hiz interests that it semd that nuthin but deeth cud separat them frøm him. At hiz funeral, hiz pupilz mornd hiz los nēt les than hiz nærest relativz.

Hwen hiz remenz wer plast in the grav, and hiz relativz and the students ev the Seminari over hwich he had præzided, had luct for the last tīm upen the coffin that incest hiz remenz and the clerjiman, after a feū wurdz fittin tu the eccezhun, had invoct the blesin ev God upen thoz berevd, the pupilz, steppin bac frøm the grav, hwil the secestun woz filin it with dirt, san the Him—



## NERER TU GED.

---

Nerer mī Ged, tu The,  
 Nerer tu The!  
 E'n tho it be a cros  
 That rezeth me;  
 Stil ol mī sōj shal be,  
 Nerer, mī Ged, tu the,  
 Nerer tu the!

Tho, lic a wanderer,  
 The sun gōn dōun,  
 Darcnes cumz over me,  
 Mī rest a ston,  
 Yet in mī dremz I'd be  
 Nerer, mī Ged, tu the,  
 Nerer tu the!

Ther let mī we apper  
 Steps untu heven;  
 Ol that thou sendest me  
 In mersi given;  
 Angelz tu becom me  
 Nerer, mī Ged, tu the,  
 Nerer tu the!

The had so often herd him sing this Him in that effectiv, pathetic strēn that wēz ol hiz on, and, that so fulli exprest the character ev the man. The say hwet then wēz in ther harts—



and hwet the neu wəz olwez tɒpmɒst in hiz hart, and the sɑŋ wiθ sʊʃ klərnəs, sələmniːti, and sʊʃ feliŋ θæt it prɒdʊst ɔ lɑstɪŋ ɪmpresʃən ʊpən ɔl hu hərd.

Sicsten yɜz and sics mʌnθs ɑftə hiz deθ, ɛn ɒkceɪzhuːn brɒt tu mi hoʊs sʌmθɪŋ mɔr θæn ɔ hʌndrəd fɒs, meni ɒv huːm juːzd tu sɛ him frɛkwentli wiθ mɛ. ɔmʌŋ ðəm wɜr sɛvərəl hu wɜr stʊdnts ɔt ðə Semɪnəri priːɔr tu, ɔr ɔt ðə tɪm ɒv, hiz deθ. ðə hɑd nəu grɒn nɒt ɒnli ɪntu mænhuːd, bʊt ɪntu mɪddl ɪf. ðə kɜz ɒv bɪznəs hɑd mɛd ðəm fɔrgetfʊl ɒv meni θɪŋz θæt wɜr ɔ pɑrt ɒv ðə ɔfəɪz hwiːl ɔt ðə Semɪnəri; and pərˈhæps nʌθɪŋ kʊd mɛk ðəm rɛkɒl ðəm. Bʊt, dʊrɪŋ ðə ɛvənɪŋ, ɔz ðə wɜr vɛuɪŋ sʌm ɒbʤɛkts ʊpən ðə wɒl, ɔz ðə pɑst ðə sɔ ɔ fɒtɒɡrɑf ɒv ɔ grʊp ɪn hwiːʃ wəz ɔndruː. ɔz ð sat nɛr ðə ɒpəzɪt saɪd ɒv ðə rʊm ð kʊd ɛzɪli sɛ ðə ɛfɛkt. ɔt wʌns ðə pɔzd. Fɔr sʌm mɒmənts ðə wəz prɒfʊnd saɪləns. Bʊt sʌn ðə saɪləns wəz brɒkən bi wʌn ɒv ðəm, hu ɔpərəntli, ʌnkənʃʊsli, ɪn ɔ klɜr, pləntɪv, swesɪv, ɛndərɪŋ vɔɪs, bəɡən tu sɪŋ:

“Nɛrɜr mi ɡɒd tu ðə!”

Hardli hɑd ðə frɪst wɜrd ɛskɛpt hiz məʊθ, hwen ɔl ʝɔɪnd ɔnd sɑŋ ðə ɛntɪr hiːm, wiθ ɔn ɛfɛkt θæt tɒld hoʊ dɛpli hiz kərɪktər hɑd ɪmˈprɛst ðəm, and hoʊ lɑstɪŋ wəz ðə ɛfɛkt ɒv



that Him hwich so fulli ecsprest the carактер ev ther techer.

Hwīl the wer singiṅ, ther sat ner me an elderli wuman hu, oltho she livd 20 mīlz awe, yuzd tu se him eccezhunalli, and hu attended hiz funeral. ꝥ notist that the terz wer floiṅ freli doun her checs, az the wer doun the checs ev meni uthertz hu herd the seṅ. Turniṅ toord me, she sed: “ꝥ herd yu and the students siṅ that Him at Andru’z grav, and ther the effect wēz wunderful. It semd that we wer at the veri gets ev Heven, and imploriṅ entrans.—ꝥ hav never got over it—and ꝥ no ꝥ never wil. And nou thez sam veisez siṅ it her tu-nīt! Heu solem it semz! It semz lic beriṅ that gud man agen. Heu gud it iz tu thiṅc ev him. It brinṅz tu ous memori such a pur, such a nobul carактер, and so meni ev hiz gud wures. He wēz truli a gret and a gud man.”

## CHAPTER XII.

SERA LAVINA LARISUN.

Sera Lavina Larisun wēz born October 10th, 1844. She iz a wel proporshund wuman,



abuv the averaj in hīt—haz līt scin, līt her and līt eys.

Amun her accwantansez, Sera wēz non fōr her redi wit, cwic repartē, harti jocs, and pert anecdotes. She wēz ful ov fun. She saŋ wel, and sēmd tu never tīr at siŋiŋ. Her vois—a cler soprano—wēz strēŋ, flecsibul and wel mōd-ulated, ēther in siŋiŋ or in specīŋ. She artic-ulated her wurdz wel, and in siŋiŋ a him she wēz veri suceseful. She haz ever bin regard-ed industrius tu a fōlt; and if the dez wer twenti fiv ours lēŋ, she wud wōnt them an our lenger.

She wēz baptīzd intū the Baptist Church at Sandi Rij, Janueri 15th, 1860. She marrid Samuel Rediŋ Bodīn, Dēseember 11th, 1872. Frēm this yunyun ther ar tu dōterz, Meri H. Bodīn, bōrn Februeri 17th, 1874; and Lusi Ma Bodīn, bōrn Februeri 26th, 1876.

Mr. Bodīn iz an agricolist. He nēu livz en the prōperti fōrmerli ond bī hiz grandfather, Benjamin Bodīn. This prōperti iz upen the north sīd ov the rod that ecstendz frēm Stōctun tu Serjentsvil, oppozit the sīt at hwich the rod ecstendiŋ tu Sandi Rij joīnz the sed rod.



*CHAPTER XIII.*

## JON DREMER LARISUN.

Jon D. Larisun woz born Desember 12th, 1846. He marrid Dilli C. Bodin, doter ov Wilyam Bodin, Desember 11th, 1872.

Lic hiz father, Jon haz olwez tacen the lest possibul interest in politics. Tu attend strictli tu hiz on biznes, and tu az strictli lev the biznes ov uthers alon, iz characteristic ov the man. Redi tu wet upon a nebur in tim ov ned, tu render assistans tu thoz in wont, tu contribut tu everi wurthi enterpriz, tu encouraj the febul and the despendent, tu act hiz part promptli, effishentli and cherfulli; and co-shus in wein matterz and in formin an opinyun, he iz gratli respected bi hiz neburz, and iz jeneralli regarded a wiz counselor and a trust-wurthi sitizen.

Jon iz an agricolist. He also tacs much interest in cattul, shap and swin. In fact, amun brederz ov stec, he haz a gud reputashun for securin the best that the cuntri produsez.

He haz olwez livd on the farm on hwich he woz born and rerd—wuns ond bi Andru Larisun hu sold it tu hiz sun Benjamin.

He woz baptizd intw the Baptist Church at Sandi Rij 1869.



Hiz children ar: Andru B., börn October 15th, 1873; Wilyam B., börn Janueri 6th, 1878; Anna M., börn October 17th, 1881; Carman W., börn September 10th, 1884.

## CHAPTER XIV.

HANNA ELLEN LARISUN.

Hanna Ellen Larisun wöz börn March 17th, 1849. She wöz baptīzd intw the Baptist Church at Sandi Rij, April 3rd, 1862. In the welfar ev this church, she haz olwez bin depli interested. Inded, in ol thingz relatiŋ tu relij-un, she iz depli interested.

Ellen iz a stēutli bilt wuman, sturdi, desīd-ed and oblījŋ. In meni waz, she much rezem-bulz her muther. She iz ever redi tu du a cīndnes tu eni mōrtal.

Fre frēm friveliti, and alert tu ol that can impruv mōrtalz and mec them mor happi and mor yusful, her critisizumz ar the cenest, and her øbzerveshunz the fulest ev wizdum, and ev wōrniŋ advīs. Hwīl she cwicli detects the fōlts in the cōmpozishun ev thoz she mets, if the hav gud cwelitiz, she az cwicli sez them, and unhezitatiŋli givz the persun ful credit for



them. She iz olwez les given tu senzhur pe-  
pul for ther fòlts than she iz tu prez them for  
ther virtuz.

Ellen haz gret muscular strengh. Līc her  
muther, hwet iz entīrli impossibul tu be ac-  
complisht, bī muscular strengh, bī most wim-  
en, iz ezili effected bī Ellen.

## CHAPTER XV.

### CORNELIA JAN LARISUN.

Cornelia Jan Larisun wēz bōrn November  
6th, 1852. She wēz baptīzd intū the Baptist  
Church at Sandi Rij, March 28th, 1869.

Frēm infansi, she had a febul fizec. A ten-  
dansi tu tuberculosis wēz erli evinst, and at  
the ej ov 16 yertz, we ferd gretli that her līf  
wēz ner its cloz. But, under hījienic influens-  
ez, a judishus dīet, a scilful yus ov medisinz  
and the cōstant ecsersīzīng ov cōmmun sens—  
that rarest ov ol the cwelitiz ov mōrtalēz—she  
haz enjōid much ov the gudnes, buti, eufoni  
and plezhurz insident tu the most cōsistant  
mōrtalēz; and she haz bin a veri yusful mem-  
ber ov sosīeti.



She haz olwez bin fēnd ev bucs; and she cwicli noz it, if the cōten wit or yumor. In-ded the funni sīd ev thīnz iz cwicli sen bī Jen; and the hu dred tu hav ther cwēlitiz erd bī a humurist, after ther first ecsperiens in vūin themselvz illumined bī the līt that her lamp can be mad tu shed upōn them, hwen in a cum-pāni ev hwich she formz a part, cep pritti wel within the boundz ev propriēti,—cwīet līc, and a littul rezervd.

Handi, cwīet, simpāthetic and cherful, she iz an ecsellent nurs in sīcnes. Her eufōnic vōis, jentul manner, redi wit, and redi hand, mec her a jem in a rum hwar the sic ar;—a help that iz ēfen mor promotiv ev helth than the fizishan;—a bam, mor suthīn than pēppi or mandragora;—a stimulent mor invigoretin than alcohol, valerian or avena;—a hipnetic mor potent than mōrfia, cloral or sulfonel.

She haz olwez evinst much scil in the mor delicat wurc relatin tu hōuscēpin; and she iz net slac in several fēldz ev the Fīn Arts.



## CHAPTER XVI.

LAVINA AN LARISUN, DÖTER ÖV ANDRU LARISUN.

Lavina An Larisun, yungest dōter öv Andru, wēz bōrn Me 11th, 1811. She wēz a hevī set wuman, with meni öv the trets pecūliar tu the Larisun famili,—witti, ever in a gud yumur, had grät endurans, wēz veri clever, līet fun, enjēid a gud, harti laf,—wēz fēnd öv children, a gud nēbur, and cōducted ol her affarz with dū regard tu the rīts and fēlinz öv utherz.

Her har wēz oburn in hū and cwīt curli. Her scin wēz hwīt, and thicli set with freculz—a pecūliariti öv the Larisunz. Ol thinz cōsiderd, the trets öv the old Larisunz apperd mor boldli in Lavina than in eni uther child öv Andru Larisun'z famili.

Lavina marrid Samuel R. Holcum, September 12th, 1834. Frēm this marrij ishshud Sera Jen, Meri C. and Andru Larisun.

Sera Jen Holcum wēz bōrn Tuzde, Jun 30th, 1835. She marrid Charlz M. Strīcer, March 21st, 1855, bī hum she had Margaret, Lavina and Samuel.



Meri C. Holcum wəz bɔrn Munde, November 25th, 1839. She marrid Samuel Scilman, October 18th, 1859, hu dīd əv cɔnsumpshun, October 29th, 1860.

Upən the 24th əv September, 1874, she marrid Jɔrj Agnu, bī hum she haz had Remənd H., Rəbert, Josefən, and Oliv.

Mr. Agnu livz at Tītusvil, N. J., and iz the propriētor əv the fləurɪŋ mil at that ples.

Andru Larisun Holcum wəz bɔrn upən the 11th əv Deseember, 1841. He marrid Osa Garrison Wert, dɔtər əv Spenser S. and Sera Garrison Wert, November 12th, 1863, bī hum he haz had Sera Garrison, (bɔrn Mə 12th, 1865); Təmas Jeffersun, (bɔrn Ʊgust 29th, 1867; dīd Jun 17th, 1875); Sera Wert, (bɔrn Ʊgust 3rd, 1869; dīd Julī 31st, 1875); Lavīna An, (bɔrn Februeri 24th, 1872); Andru Larisun, (bɔrn Julī 20th, 1873; dīd Ʊgust 29th, 1875); Meri Scilman, (bɔrn September 3rd, 1874); and Osa Rəberts, (bɔrn September 2nd, 1878).

Osa Garrison Wert, dɔtər əv Spenser S. and Sera Garrison Wert wəz bɔrn Deseember 2nd, 1841.



## APPENDICS A.

## CHAPTER I.

## THE OLDER LARISUNZ.

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Amun the older Larisunz, ther iz a tradishun that Jamz Larason, the projenitor ev our branch ev the Larisun Famili, in Neu Jerzi, woz a sun ev wun Jøn Larason, a Danish nobulman, hu, durin the wor betwen the cin and the nobulz, in 1665, fled hiz cuntri and sot ref-uj, at first, in Scotland, then in Erland, then in America. The stori iz told that hiz proper-ti woz confiscated and that he, in disgiz, med hiz we, from the Danish set ev guvernement, tu the se; that he landed in Scotland, and dwelt amun the Scots until the Danish guvernement "set a pris upen hiz hed," and until he lernd ther wer numerus persunz in pursut ev him, tu secur the reword offerd bi the Danish cin. He then fled tu Erland; but sun he found that hiz persun woz insecur amun the Irish. Az the wildz ev America offerd him a better chans



tu elud thoz hu pursud him, he embaret for the nu cuntri and landed upen Løn Fland.

Upen this iland, he purchast a larj tract ov land and upen it dwelt.

The det ov hiz arrivall in America cannot be definitli fiest; but it iz rezunabul tu infer that he settuld ther prior tu 1675.

Tradishun informz us that Jøn Larason, the Den, woz a veri athletic and a veri scolarli man; that he brot up hiz children tu lernin, tu the athletic sports and tu industri; that the cendishun under hwich he cam tu this cuntri med it important tu him tu led a secluded, cwiet lif and tu cep himself and hiz famili, az much az possibul, in obscuriti.

Perhaps the sam cōz, mor than eni uther, led tu a chenj ov hiz nem. Amun the Denz, the nem ov the famili frēm hwich he desended iz non az Larsen. The desendants ov Jøn—and perhaps Jøn tu—erli began tu rīt the nem in such a we az tu cōnsel its Danish peculiariti. Az the suffics 'son' iz peculiarli Inglish, so the terminashun *sen* iz peculiarli Danish or Nōrs; hens we se Jensen, Remsen, Knudsen, &c., &c., namz ov persunz letli arrivd frēm Denmark. The Frish rīt Larason, and so it iz rīten in most ov the dedz and wilz. I hav emd tu rīt ech Larisun'z nem az he rot it.



Pepul bī the nam Larsen ar nou veri numerus in Shicago, and in the western territoriz. A Baptist clerjiman hu nou livz in the northern part ev Denmark, informd Dr. Jørj H. Larisun,\* a feū yerz ago, that, in wun ev the coun-

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\* For the tradishunal accèunt ev the erlier Larisunz, I am gratli indeted tu mī bruther, Dr. Jørj H. Larisun, ev Lambertvil, N. J. For meni yerz, he haz bin engajd in incwīriṅ intū the histori ev the Larisunz hu first settuld in America. He haz corresponded with olmost, if indəd, nēt cwīt, everi persun, bī the nam ev Larisun. ev hum he cud lern ; and with meni utherz hu oltho the ar branchez ev the famili, hav, bī marrij, lēst the Larisun nam. Nør haz he bin content tu lern ev the Larisunz onli. Hiz dillijens in incwīriṅ ev ol hu neu ev the older Larisunz iz, I thiṅc, unpresedented, and the rezults ar marvelous.

Az a rezult ev this indefatigabl wurc, an accumyleshun ev peperz, frēm reliābul sorsez, hav bin fīld and prezervd that wud astonish eni ecsept thoz accwented with the rezults ev the most assidqus collectorz ev histori, anticwari, and cindred branchez ev Art and Siens.

Tu the valqabul decyments ev this vast accumyleshun, he haz nēt onli offerd mē frē acses ; but, in compīliṅ the matter for this Appendics, he haz eded mē in glenīṅ frēm them such facts az hav bin thot the most wurthi ev cōsiderashun. Hens, I am and ol hu glen frēm thez pejez ar, gratli indeted tu the assidqus industri ev Jørj H. Larisun.

It iz stated upen pej 11, in the prefas tu this buc, that Jørj H. Larisun haz furnisht much ev the material that formz Appendics A ev this velym. Sins rītiṅ that prefas, mor than thrē yerz hav elapst. Duriṅ thez thrē bizi yerz meni facts hav bin ecshymd frēm the ruinz ev the last sentyri ; and meni ev the tradishunal statments that we wuns belevd tu be tru, we nou no tu be fols. Indəd, under the līt that neu illyminets the facts relativ tu our famili, we se thiṅz so different frēm that the wuns apperd tu be that we hav thot it prōper tu rerīt the entīr Appendics so that it mē nou embedi the entīr prōduct ev the accumyleshunz at our dispozal tu-de.



tiz ev Denmark, ther ar, at the lest, 60,000 persunz bī the nem ev Larsen.

Tradishun sez that Jøn, the Den, had sics sunz, ev hum tu wer cild bī the Indianz. The remanin for, Røjer, Jamz, Wilyam and Jøn becam the parents ev the Larasonz in America.

Røjer settuld in Pensylvania. Ov hiz prøj-  
eni, if he had eni, I am net informd. Jamz  
settuld upen a tract\* ev 243 acerz, hwich scirts

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\* The tract tu hwich referens iz her med līz upen the north-  
est sīd ev Stoni Bruc, in the tounship ev Hopwel, Mercer  
Ceunti, N. J., about a mīl and a haf south west ev the villej.  
Hopwel. A part ev it iz neu ond bī, and occupīd bī, Mr. Ralf  
Ege, hūz grandfather Samuel Ege, in 1801, purchast the entīr  
tract and settuld upen it. Subscwentli, it becam the prōperti  
ev hiz sun Jøn Ege; then it becam the prōperti ev hiz sun An-  
dru Ege, from hum it desended tu hiz sun Ralf Ege the persun  
abuv namd, az its prezent oner. Hens, it haz bin in the Ege  
famili, a peried ev nīnti yēz.

I wud du vīolens tu mī cōsepschunz ev enor, gratitūd, and fil-  
anthropi, and tu that trainīg that I resevd at the handz ev mī per-  
ents, shud I pas farther without a feu frē, franc, unfend cōm-  
ments upen the intrinsic wurth, the sinser, inherent respect, and  
prēzervativ spirit ev thoz hu hav so lōg held the clemz for this  
prōperti. Espeshalli wud I du vīolens tu mī sens ev dūti shud  
I net pe, at the lest, a pasin tribut tu the hespitabul spirit ev mī  
accwantans, Mr. Ralf Ege, hūz intellijent facultiz, affabul wēz,  
and benevolent dispozishun so sun, win the respect ev the wur-  
thi and cōmmend him tu ol az an unfend philanthropist.

The car tu prēzerv everi old relic, implsment, yutensil ev  
handiwurc ev the old Larisunz that iz wurthi ev prēzervashun  
haz ever bin such az iz rarely sen enihwer. The sīt ev everi  
old spot around hwich interest clijz iz ezili and cwicli pointed  
out tu this de. The enshent berriin-ground, ner the senter ev



the left bage ov Stoni Bruc in the tounship ov Hopwel, in the counti ov Merse, stat ov Neu Jerzi. Wilyam and Jøn settuld ner the Blac River, in Morris Counti, Neu Jerzi.

Such iz the tradishunal account ov the Larisun famili hu erli settuld in America. Sins chīldhud, I hav bin bizi, az lezhur alloud, in egzaminin hwetever mīt centen facts that cud be, in eni we, yuzd tu illuminat this, tu me, ol-misterius subject. A lif devoted tu lernin and bucs, a vocashun that haz compeld me tu red ecstensivli, varius cīnds ov literatur that hav temd with facts respectin the erli settulment ov our stat, biznes that haz med me comparativli familiar with ol the steps in the settul-

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the old homsted, in hwich the older Larisunz and the older Pardez menli berrid. iz treted with du respect, and everithin in and about it iz prezervd with strictnes and assiduiti

Thru sum mishap, sum yez ago, the grav ston ov Acssa Larason Humfri woz brocen. But tu this da, everi fragment ov the ston liz, in plas, upen her grav, and the inscripshun theren, hwich iz voluminus for the tīnz, can be red, with ez. Līc car iz bestod in the prezervashun ov everi uther monūment upen this enshent spot, hwich, had it bin in the middul ov the farm ov meni anuther man, lēg sins wud hav bin subject tu the tilerz pleu, and neu completli obliterated. The dispozishun tu respect the gravz ov the ded iz a part ov a hī spirit; and, oltho a commendabul element in the tretz ov eni sitizen, it iz feund onli in the best ov men.

If I me be pardund for thus particularizin, I wish tu stat a circumstans that I espeshalli admīr. A recastin ov the feldz ov Mr. Ralf Ege's farm, cozd a lēg līn ov nu post fens tu be med. About midwa ov the līn in this lēg ecstens ov fens iz the enshent



ment and in the development ev N. J., and with the public recordz ev our stat from the earliest tīnz, haz afforded me meni an opportunity tu discus this interestin problem. Naturalli sceptic respectin eni subject, espeshalli historic, that duz not rest upen record, ther haz olwez lingerd, in mī mīnd, douts az tu the validity ev this tradishun. Thez douts hav olwez bin the stronger, becōz mī Grandfather, hu sēmd tu me tu be a siclopedia ev facts relatin tu the erli histori ev our stat, never related

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grav ev Jamz Larason. From the beginnin corner, tu a point sum 35 fet from the grav, the fens eestendz strat; from this point, tu a point about 35 fet beyend the grav the fens iz so deflected tu the west that it entīrli clerz the ston that coverz the grav; then the fens iz az strat az a līn tu the point at hwich it terminates.—It iz such regard for the ded and such alon, that enabulz us, tu de, tu find the final restin plas ev the bedi ev our ansestor Jamz Larason. Such regard iz enorabul; and bī me, at lest, the person in hum such respect apperz iz considerd wurthi ev prez.

Hwīl at Mr. Ege's, I wēz shon several thingz that wer wurthi ev attenshun, and wurthi ev notis her. Among them ar tw stonz—relics ev the ston-āj, no deut, that ar curius inded. Wun ev them, sumhwet triangular in shap, ner 3 fet lōg, in the longer acsis, and 18 inchez thic, iz yuzd az a step tu ad in meuntin a hors, or a wagen. It distīctli shoz the chizelin ev the aborijinez huz handiwore it evidentli iz.

In hiz parlor, I also sō the cher in hwich David Steut sat hwen he rot hiz nam upen the ded that cōvəd the anshent tract from David Steut tu Jamz Larason. It iz an ocn cher ev the best pattern and the best wurcmanship ev "ye olden tīnz"—hwen the best cherz wer mad ev ocn legz, ocn bettemz, and hī bacs, consistin ev ocn runz, supportin a larj ocn crescent for a bac and arm-rests, and a smoler ocn crescent, percht upen the ocn runz ev the senter ev the bac, for a hed-rest.



tu me this tradishunal matter. Ofen Æ incwīrd ev him the ørijin ev the Larisun Famili frøm hwich he desended. Hiz replī yuniførmlī begān with the statment that hiz grandfather, Jemz Larason, settuld upøn a farm in the tounship ev Hopwel, Nēu Jerzi, and that he had sics sunz and thrē dōterz.

Bac ev Jemz Larason, Æ cud never get mī Grandfather tu go. He yuzd tu se “hwens Jemz Larason cam, Æ du net no. He mīt hav cum frøm Ærlānd. Ther ar a plenti ev Ærishmen bī the nem Larason; and ther iz no uthēr persun hu can so glibli and so yufønīcli utter the nem *Larason* az an Ærishman. Besīdz, meni ev the træts ev the older Larasonz ar veri much līc the pecūiaritiz ev the pepul in the nørth ev Ærlānd. The ol wer stōut, wel bilt men hu had grē or blū īz, hwīt, freculd scin and cors, red or øburn, curli, har. The ol had prēmīnent, strat nozez, strat mōuthz, larj, strēg upper lips, gud, regularli set tēth, and the wer veri ful ev yumur. The ol līct fun, and ther wēz no sport that wēz attended with tu meni dānjērz fōr them. The ol wer fōnd ev hōrsez; the bred the best ev hōrsez,—espeshalli suted tu resīg; the ol wer gud rīderz, and at reses mostli rod ther on hōrsez. Oltho dignīfīd in ther manners and serēmōnius in addres, the ol induljd in witti reminissensez and ol enjōid a



harti laf. The wer ol veri sensitiv—cerful ev hwet the sed, and ev the manner ev utterin it. The never let an inqendo pas unnotist. A slit offens provoct an incwiri intu the menig and intenshun ev the offender and settulment at wuns ensqd. The ol luvd pes; and pes the wud hav; but, tu menten pes, the ofen had tu du a del ev fitin, in hwich no Larason cam out secund best. In ol ev this, yu se meni traits that ar prominent amon the Irish.”

In Irland I am told, ar meni Larasonz. Occazhunalli I hav met an Irishman bi the nem, Larason. Upen incwiri respectin the er-ijin ev the Larasonz in Irland, sum ev the Irish Larasonz hav told me a stori clos acin tu the tradishun prevalent amon the older Larasonz ev America;—that iz tu se, the Irish stet that the Larasonz, in Irland, ar the desendants ev a Danish nobulman, bi nem Larsen, hu in the rebelyun in Denmare, in 1665, fled hiz cuntri and settuld in Irland. Upen this them an Irish Larason yuzqalli wacsez elocwent. In hiz panejiric, he yuzqalli gets in meni thingz that I du net wish tu relat just her; but thingz that he so preudli telz that I olwez peshentli lisen tu him til he iz dun,—if it tecs him a de and a nit tu complet hiz stori.

Hwether Jemz Larason cam directli from



Erland tu this cuntri and in the cors ev tīm, settuld upon the old Larason homsted along Stoni Bruc; or hwether he iz a sun ev Jōn Larason, the Dan, hu fled hiz cuntri and settuld upon Lōn Flānd; or hwether he iz the sun ev Wilyam Larason ev Neu Brunzwic, N. J.; or hwether he iz ev eni uthēr linēaj, matterz veri littul tu mē. The stēc iz gud enuf, derivd frōm hwetever sors it mē bē. But az wun ev the desendants, I wish, in this narreshun, tu bē fer in statin hwetever can bē found tu substanshiet eni hīpōthesis that ever haz bin,—or ever mē bē, offerd. Oltho meni tīmz befor, I hav peruzd the anshent recordz ev our Stat, in cwest ev facts relativ tu our famili, I thot it proper, befor completin this appendics, tu wuns mor egzamin the anshent documents and refresh mī memori respectin, espeshalli, meni ev the mīnor points. . Accordinli, upon the 21st ev Ogust, 1891, eded bī Meri W. Prol and Suzan M. Fillips huz ecsperiens in redin and handlin the manuscripts ev thoz hu rot the earliest documents—such az wilz, dēdz, bēndz, mōrgejez, the recordz ev the earliest prosēdinz ev the Corts ev Neu Jerzi, the prosēdinz ev the earliest seshunz ev the Lejislativ bēdi ev Neu Jerzi, &c. &c., hav mad them ecspert az red-erz ev paperz in old Inglish, and in the spelin and sintacs ev the Anglo-American langweaj in



colonial tīnz, & cerfulli, and thuroli egzamind ol the recordz in the offis ev the Secreteri ev Stat, at Trentun, Neu Jerzi. In so duin, & find net a ded cōvein landz tu a persun bī the nem Larason, oltho & hav handuld meni dedz—and neu hav, in mī pōszeshun, sum ev the dedz—that cōve larj tracts ev land tu persunz bī the nem Larason. This, tu me, iz hardli az surprīzin az it iz tu such az ar les familiar with the wez ev duin biznes prior tu the beginnin ev the prezent senturi. Formerli, an offis ev record wōz les depended upen for the prezerve-shun ev Legal documents, dedz, bondz, mōrgejez, &c., &c. Fir-pruf vōlts wer fēu, if, inded, ther wer eni. So, the scrivener med indenturz;—that iz, he rot upen tu separat pesez ev parchment, the articulz ev cōntract; then he plest wun ev the pesez ev parchment upen hwich he had ritten the cōntract, upen the top ev the uther pes; and hwen he had med them secur tu a bord, upen a tabul, so that the wun cud net slīd, or muv, upen the uther, with a sharp nīf, ecstendin thru tu the bord, he cut an irregular, or wavin marjin, upen wun,—and sumtīnz upen mor than wun—ev the sīdz ev the tu pesez ev parchment. He then gav wun ev thez indenturz tu the individul hu wōz the first persun in the cōntract and the uther tu the individul hu wōz the secund persun in the



contract.—So, ech had a voucher tu hwich referens cud be med at eni tīm ev ned. And in cas the ȝthentisiti ev a voucher wəz cwestyund, the partiz in disput had onli tu cōmpar ther indenturz. In cas the *indenteshunz* on the marjinz cōrresponded, the matter ev ȝthentisiti wəz settuld.

Respectin wilz, the matter cud net be conducted in so simpul a we. In veri erli tīmz—far bac in the ejez—Corts ev Probat wer establisht, befor hwich egzecutors must apper, with wil in hand, befor prosedin tu eesecut sed wil. Olmost az lēg ago, lōz provided that the erz ev eni estat must apper befor a Probat Cort and render an accōunt ev the properti ev the desest, befor the cud legalli, dispoz ev the properti. The Probat Cort, then, affordz a fuller accōunt ev thoz thingz hwich ar the facts ev fundamental importans in famili histori.

Henever, the lōz regulatin the Corts ev Probat hav never bin so egzactin, nōr yet so rijidli enforst that egzecutorz ev wilz, and erz ev estats hav net sumtīmz settuld with creditorz, detorz and erz without appliing tu the sed Corts for permishun tu prosed in the matter. Inded, so remis ar the lōz regulatin the Corts ev Probat that I hav non larj estats tu be settuld and divided amon the erz without so much az goin tu a Surroget's offis. Hens, so ofen, we,



in van, serch the recordz ev the Corts ev Probat for thoz facts hwich relet directli tu the famili histori. But, in the recordz ev the erli Probat Corts, we found several thingz, releting tu the Larasunz, ev hwich I must rit.

In copiiŋ wilz, dedz &c., &c., we fello the orijinal, in speliŋ, yus ev capitalz, sintacs &c., &c., az nerli az we can.

The wil ev wun Wilyam Larason, ev Neu Brunzwic, (tu me at the lest, a curiositi—espeshalli the Theolejic fez ev it), iz first in the order ev tim. It iz az felloz:

IN THE NAME OF GOD AMEN I William Larrison of the City of New Brunswick in the County of Middlesex and Province of New Jersey being thro' the abundant Mercy of God tho' Sick & Weak in Body Yet of Sound and Perfect mind understanding and memory Do make Ordain Constitute this my Last Will and Testament and Desire that it may be Received by all as Such Imprimis I Most humbly Bequeath my Soul to God my Maker beseeching his Most Gracious acceptance of it thro' the all Sufficient Merits & Mediations of my Most Compassionate Redeemer Jesus Christ who Gave himself to be an Atonement for my Sins and is able to Save to the Uttermost all that Come unto God by him Seeing he Ever liveth to make Intercession for them and who I Trust will not reject me a Returning Penitent Sinner when I Come to him for Mercy in this hope and Confidence I Render up my Soul with Comfort humbly beseeching the Most Blessed and Glorious Trinity One God most holy Most Merciful and Gracious to prepare me for the time of my Dissolution and then to take me unto himself into that peace and Rest and incomparable felicity which he has prepar'd for all that Love



and fear his Holy Name. Imprimis I Give my Body to the Earth from whence it was taken in full assurance of its Resurrection from thence at the Last Day as for my Burial I desire it may be Decent without Pomp or State at the Discretion of my Executors hereafter named Who I doubt not will Manage it with all Requisite prudence as for Such Worldly Goods & Estate as it has pleased God to bless me withall I Give & Bequeath in Manner following. To my Oldest Son James Larrison I Give and Bequeath the Sum of Ten Pounds proclamation Money to be paid to him by my Executors within One Year after my Decease and as for the Rest of my Worldly Goods and Estate both Real and Personal I Give and Bequeath to be Divided Equally between my Sons William Larrison Thomas Larrison John Larrison and George Larrison Item I do make & Constitute my beloved Son John Larrison and Son in Law David Stout to be my Executors of this my Will and do empower them to Collect in my Debts and Dispose of my Estate to the best advantage at their Discretion of my Executors and after paying my Just Debts Funeral Charges and my aforesaid Legacy to Divide the Remainder as aforesaid among my aforesaid Sons William Thomas John & George and I do hereby Revoke and Disannul all Other Wills Whatsoever heretofore by me made Ratifying and Confirming this and only this to be my Last Will and Testament In Witness whereof I the said William Larrison have hereunto Set my hand & Seal this Seventh day of April in the twenty Second Year of the Reign of our Sovereign Lord George the Second by the Grace of God King &c and the Year of our Lord Christ One thousand Seven hundred and forty Nine

his  
William Larrison  
mark

Signed & Sealed published pronounced & Declared by the said William Larrison to be his Last Will and Testament in the presence of us Jediah Higgins Samuel Neilson Ro Rolfe—

Jediah Higgins and Robert Rolfe two of the Witnesses to the



within Will being Sworn on the Holy Evangelists of Almighty God did Severally Depose that they Saw William Larrison of the City of New Brunswick The Testator, Within Named Sign & Seal the Same and heard him Publish pronounce and Declare the within Instrument to be his Last Will and Testament and that at the doing thereof the said Testator was of Sound and disposing mind & memory as far as these Deponents know & as they Verily believe and that Samuel Neilson the Other Subscribing Witness was present and Signed his Name as a Witness to the said Will together with these Deponents in the presence of the said Testator Jediah Higgins Ro Rolfe. Sworn May 30th 1749. Theos Severns Surr.

Be it Remembered that the Last Will and Testament of William Larrison being duly proved as aforesaid Probate and Letters Testamentary were Granted by His Excellency Jonathan Belcher Esq. Governor of the Province of New Jersey &c unto John Larrison and David Stout the Exs. in the said Will Named they being duly Sworn well and Truly to Perform the said Will and Exhibite a True and Perfect Inventory and render a Just account when thereunto Lawfully Required. Given under the Prerogative Seal of the said Province at Burlington the fourth day of July ADom. 1749.

Chas. Read Preg.

The wil that iz necst in the order ev tīm iz that ev wun Wilyam Larason, ev Reesberi Tounship, in the counti ev Morris, Neu Jerzi. It iz dated November 11, 1777.

The wil ev David Larason iz az felloz:

IN THE NAME OF GOD ALMIGHTY I David Larason of the Township Hopewell in the County of Hunterdon and State of New Jersey, being at this "*time*" very weak in body but of sound mind and memory, blessed be God do this nineteenth day



of November in the year of our Lord One Thousand Eight Hundred make & publish this my last will and Testament in manner following, that is to say, first, I orde all my just debts and funeral Expenses to be satisfied and paid as soon as conveniently can be by my Executors (herein after named) after my decease, Item I give and devise to my wife Jerusha, the Plantation where I now live for and during her widowhood, with a sufficiency of Stock “ & farmer’s utentials together with the Household and Kitchen Furniture ” to carry on the place, Item I leave the place where my son Jonathan now lives to be sold as soon as can be convenient by my executors hearinafter named after my decease. Item & Jerusha my wife is to bring up the two youngest Children with sufficient larning and put them to trades. Item and Jerusha my wife is to put Amos my Son to a trade & find cloathing till he is becomes of age. Item and I leave the remainder of my stock to be sold by my Executors, Item & my son Jonathan is to work the Place where I now live on provided they can agree, Item & at the expiration of my wife’s widowhood my Estate shall be equally divided between my Sons Jonathan, Amos, Charles, Enoch, to their use forever. And lastly I constitute and appoint Jerusha my wife & John Sexton or the survivor of them to be my Executors of this my last Will & Testament. In Witness whereof I the said David Larison have to this my last Will & Testament set my hand and Seal the day and year above Written. David Larason.

Signed, sealed pronounced and declared by the said David Larison as and for his last Will and Testament in the presence of us who were present at the signing and sealing theirot——William Golden, Elijah Larson, David Golden.

In the Probat Cort ov Hunterdun Counti, Neu Jerzi, iz the felloin record respectin the estat ov Andru Larason, sun ov Jemz Lara-



son, Hopwel Tounship, Merseer Cöunti, Neu Jerzi:

Andrew Larason Ints.

Letters of Administration were granted by his Excellency Richard Howell Esq. unto Levinia Larason Administratrix and James Larason Administator of the Estate of Andrew Larason, late of Hunterdon County, deceased, they having been first duly sworn, well and truly to Administer the same. Exhibit a true and perfect Inventory and render a just and true account of their Administration—Given under the Prerogative Seal the 18th day of December A. D. 1800

John Beatty Regr.

Compd.

The föllöing iz self ecsplanatori:

Comp.

Andrew Larrison } Letters of Administration were granted  
Ints. \$2548.58 } by the Hon. John Lambert Esq. Vice  
president of the Council, unto Sarah Larrison. Administratrix,  
and William Larrison, Administrator of the Estate of Andrew  
Larrison, late of Morris County, deceased, they having been  
first duly sworn, well and truly to administer the same, exhibit  
a true and perfect Inventory and render a just and true account  
of their administration. Given under the prerogative seal, the  
30th day of May, A. D. 1803.

John Beatty, Regr.

The abuv ar the onli recordz that I find a-  
mūg the arcīvz ev Neu Jerzi, depozited in the  
offis ev the Secreteri ev Stat at Trentun, N. J.

Hwether Jamz Larason, our ansestor, iz the  
Larason menshund in the wil ev Wilyam Lar-  
ason ev Neu Brunzwic, ther yet apperz no  
menz ev determinin. But ther woz, at the lest,



wun Larison in the tounship ev Hopwel prior tu the tīm that iz fīest az the det ev the advent ev Jamz Larason. Upon a tacs list for Hopwel Tounship, for the yer 1722, apperz the nem ev wun Wilyam Larason hu iz tacst for 160 acerz ev land, 11 cōuz and horsez, and 9 shep. Besīdz, the felloīn indentur, (the oldest decument I hav found—a wel prezervd old parchement hwīch iz the prōperti ev Ralf Ege hu neu onz and dwelz upon a part ev the old Jamz Larason Homsted,) declerz, that hwen Jamz Larason purchast the tract ev David Stout, both he and Stout wer rezidents ev the tounship ev Hopwel:

THIS INDENTURE Made this Eighteenth Day of June in the fifth year of the Reign of our Sovereign Lord George the third over England Scotland France and Ireland King Defender of the faith and anno Domine one thousand Sevenhundred and Sixty five BETWEEN Mr. David Stout of Hopewell in the County of Hunterdon and in the Westron Division of the Province of Newjarsey of the one Part AND James Larrison of the Place afore Said Yeoman of the other Part WITNESSETH THAT WHEREAS William Coxe Daniel Coxe Rebecca Coxe and Grace Coxe Heirs and Devisees of Coll. Daniel Coxe (late of trenton Deceased) by their Deed bearing Date the Tenth Day of June anno 1765 grant and Convey to the Said David Stout a Cartin Plantation in Hopewell Containing two Hundred and forty three acres Recorce being had to the Deed afore Said fully and at large may appear AND the Said David Stout Doth for and In consideration of the Sum of twelve Hundred Pounds of Good and Lawfull Money of the Place aforesaid to him in hand paid before the Ensealing and



Delivering hearof by him the Said James Larrison the Receipt whereof I the Said David Stout do hereby acknowledg and myself therewith fully Satisfied Contented and Paid and thereof and of every Part and Parcel thereof do acquit Exonerate and Discharge the Said James Larrison his heirs Executors and administerators for Ever by these Presents HAVE given Granted bargained Sold alinated Conveyed and Confirmed and by these Presents do freely fully and absolutely give grant bargain Sell alien Convey and Confirm unto the Said James Larrison his heirs and assigns for Ever ALL the afore said plantation Situate in Hopewell Containing two Hundred and forty three acres as aforesaid and is butted and Bounded as followeth Viz. BEGININ at a gum tree Standing on the East Side of Stoney Brook being also a Corner to Land late Carles Sextons Deceased and Running from thence by Said Sextons Line South forty one Degrees East fifty three Chains to a poste for a Corner thence South Sixty Eight Degrees East nineteen Chains to a Stake that Corner to James Hunts land thence by his line South Seventy Eight Chains to another Stake Standing in a Line of Land of Nickolas Way-Coff thence by his line West Sixteen Chains to a Blackoak on the Side of the aforesaid Stoney Brook thence up the Said Brook Bounding there with to the place of Beginning and Containing With in the Bounds afore Said two Hundred and forty three acres of land TO HAVE AND TO HOLD the Said two Hundred and forty three acres of Land Bounded as aforesaid together with all the Mines Minerals Hawkings Huntings fowlings fishings with all the Houses buildings orchard Gardings fences and all other Improvements with all the Rights Prophets Previliges Hearidiments and apurtenances whatsoever unto the same belonging or in any wise appurtaining unto him the Said James Larison and his heirs and assigns for Ever his and their only proper use benefit and behoof for Ever AND I the Said David Stout for me my heirs Executors and administerators do Covenant Promis and Grant to and with the Said James Larrison his heirs and assigns



that before the Ensealing hearof I am the true Sole and lawfull owner of the above Bargained premisses and am lawfully Seized and possessed of the Same in mine own proper Right as a good Perfect and absolute Estate of Inheritance and have in my Self good right full power and lawfull authority to grant bargain Sell Convey and Confirm the Said Bargained premisses in manner as above Said AND THAT the Said James Larrison his heirs and assigns Shall and may from time to time and at all times for Ever hereafter by Virtue of these Presents Lawfully Peaceably and quietly have hole use occupy possess and Enjoy the Said demised and bargained Premises With the apurtinances free and Clear and freely and Clearly acquitted Exonerated and Discharged of and from all and all manner of former Gifts—Grants Bargains Sales Leasses Mortguages Wills Entails Joyntures Dowryes Judgments Executions Incumbrances and troublers Whatsoever AND I the Said David Stout do further Covenant and bind myself my heirs Exers. and admrs. and Every of them firmly by these Presents to Warrant and Defend the Said James Larrison his heirs and assigns in Quiet and peaceable possession of all and Singular the Said Granted and bargained premisses against any Just and Lawfull Claim of any person or persons Whatsoever IN WITNESS WHEREOF I the Said David Stout have hereunto Set my hand and Seal the Day and Year first above

Wraton

David Stout

Sealed and Executed	{	William Bryant	
In the Presence of		his	
	{	William	Foster
		Mark	

(N. B. Az a spesimen ev hwet an American scrivener, in colonial tīnz, dard tu du in vīolatiŋ the lōz ev the Inglish lan-gwej, the speliŋ, yus ev capitalz, punctuashunz and syntactic arranjment ev wurdz, clōzez and frezez, this old ded iz an admirabul spesimen. The cīregrafi iz such az tu sho that the persun duīŋ the scrivener wurc wēz nēt wun ev the persunz hūz nem apperz in or about the ded.)



Besīdz, en pej 333, in the wil ev Wilyam Larason, ev Neu Brunzwic, yu wil se that wun David Stout, wun ev the egzecutorz ev that wil wez a sun-in-lō ev Wilyam Larason. In the histori ev the Stout famili, it iz steted that a David Stout marrid Elizabeth Larason. The wif ev Ralf Ege, hu iz a desendant from David Stout and Elizabeth Larason, telz me that her grandmuther, hu wez espeshalli verst in the jengaloji ev the familiz ev Hopwel, yuzd tu se that her grandmuther, Elizabeth Stout, wez a sister tu Jamz Larason. Besīd, Nethan Stout, ev Amwel, (neu 89 yerz old), the grandson ev the othor ev the histori ev the Stout famili and the persun hu cōzd the print-  
ing ev the buc, and a man hu haz tecen espeshal interest in the jengaloji ev the Stout famili and in ol hu or in eni wa related thertu, informz me that the Stouts hav olwez told him that Elizabeth Larason, the wif ev David Stout, wez a sister tu Jamz Larason ev Hopwel and the dōter ev wun Wilyam Larason. And, aded tu this, iz the strenj probabiliti that the David Stout, the sun-in-lō ev Wilyam Larason, iz the David Stout hu cōved the tract, ner Stoni Bruc, tu Jamz Larason.

Aded tu the abuv evidens that Jamz Larason wez a sitizen ev Hopwel, prior tu 1765, we hav the fact that hiz sun Andru, at the tīm,



wəz a rezident əv ðə Coʊnti əv Hunterdun, had marrid and wəz ðə parent əv wʌn χild; əlso ðat hiz sun Jən had marrid Meri Peltun, dɔtər əv ðat wəl nɒn In-çeper, Benj. Peltun, and wəz, at ðat tīm, çepɪŋ a hotel hwər Jən Burroz nəʊ livz.

Perhaps a mor θuro serç əv ðə recordz əv Hopwel Teunship wud go far toordz illumin-  
 etɪŋ ðis perplecsɪŋ cwestyun. Az ðə matter  
 standz, it wil anser ɔr purpus tu assum ðat  
 Jəmz Larason iz ðə sun əv Jən Larason, ðə  
 Den; ðat Jəmz Larason, az tradishun informz  
 us, in cwest əv a sīt ðat prēmist favurəbul re-  
 zults in mīnɪŋ fɔr silver and çopper, in meɪnɪŋ  
 a surve əv ðə nʌli settuld feldz əv Hopwel,  
 discuverd, upən ðə surfas əv ðə tract he pur-  
 chast, berium sulfat, and ʊðər evidensez əv  
 ðə egzistens əv silver and çopper, purchast  
 ðə tract, and at wʌns settuld upən it, cəm-  
 menst mīnɪŋ ɔpereshunz, farmin and techɪŋ and  
 ðər remænd tɪl hiz deθ.



## CHAPTER II.

WILYAM LARASON, SUN ØV JØN, THE DØN.

Wilyam Larason, sun øv Jøn, the Den, purchast a tract øv 400 acerz, ner Blac River, in the tounship øv Chester, cøunti øv Mørris, stat øv Neu Jerzi. He wøz a farmer. He dīd subsecwent tu the yer 1777. That he dīd befor hiz children attend ther majøriti, we hav this evidens: In hiz wil, dated September 1st 1777, he providz før and directs that hiz tu sunz Jamz and David shal be sent tu scul until the accwīr “gud Inglish lerniḡ.”—It iz a matter øv tradishun that thez tu sunz arrivd at ther majøriti, under the direcshunz øv the Administrator øv the abuv nemd wil.

The cøntents øv hiz wil indicat that he dīd sezd øv a gud estat in lands and chattelz.



Untu	{ 1 David
Wilyam Larason	{ 2 Jemz
and	{ 3 Andru
Peshens ———	{ 4 Elizabeth
wəz bərn	{ 5 Mari
	{ 6 Nansi

1 David settuld in Hector, Sciler Co., N. Y.

Untu	{ 1 Jozef, bərn April 25, 1798.
1 David	{ 2 Benjamin, dīd yun.
wəz bərn	{ 3 Wilyam, bərn Og., 25, 1801.
	{ 4 David, went tu Illinois.

Jozef marrid Nansi Bəuli, bī hum hē had Jemz M., bərn Jun 30, 1825; Jozef H., bərn Ogust 27, 1827; Mīnor, bərn Jun 6, 1832; Jēn Jē, bərn November, 17, 1836.—Jēn Jē iz the fāther əv Cordelia hu marrid F. W. Larisun M. D., əv Lambertvil, N. J.

Wilyam wəz bərn Ogust 25, 1801. Hiz children wer—Henri S., bərn October 19, 1825;



Ja Gurrel, born November 17, 1826; Wash-  
ington, born November 25, 1827; David, born  
Jun 16, 1829; Jorj, born March 28, 1830; and  
Wilyam Harrisun, born Ogust 3, 1835.

	{ Peter, never marrid.
Untu	{ Wilyam,
2 Jemz	{ Jemz,
wëz börn	{ Jozef Wertman,
	{ Andru

Wilyam settuld in Warren Co., and becëm  
a prëminent sitizen. He had sunz—Jemz,  
Peter, Fløid, and Jozef W. hu wëz the father øv  
løyer Wilyam Larisun A. M. øv Nqarc, N. J.

	{ Wilyam,
	{ Meri,
Untu	{ Jøn,
3. Andru	{ Benjamin,
wëz börn	{ Peshens,
	{ Salli,
	{ David,



## CHAPTER III.

## JØN, SUN ØV JØN, THE DØN.

Jøn settuld ner hiz bruther Wilyam, ner the Blac river, in Morris Co., N. J. He had a numerus famili hu spred tu the for cworterz øv the erth, and becam parents øv meni a wurthi, enterprīzin fello bī the nem øv Larason. Tu øv hiz sunz, Jøn and Wilyam, wer blīnd; and, az the both wer fønd øv muzic and pled the vīolin wel, the becam wīdli non az the “blīnd fīdlerz.”

	{ Peter, børn 1747.
	{ Jøn, børn 1750.
Untu	{ Henri, børn —
Jøn	{ Wilyam, børn 1758.
wer børn	{ Jecøb, børn 1761.
	{ Edward Dun, børn 1761.
	{ Jørj, børn——



Henri and Jacob settuld in Mount Helli, N. J. Jorj settuld at a ples. in Ohio, then non az "Sting and Nasti," neu cold Sinsinnatti, hwen ther wez onli wun bric hous in the ples. He wez the father ev Febe Huet, ev Brömli, Ky., hu gav hwet informeshun, menli, we hav respectiq this branch ev the famili.

## CHAPTER IV.

### JAMZ, SUN EV JON, THE DEN.

Jamz Larason wez a wel proporshund, dignifid man, deriq, bold, practist in the athletic sports peculiar tu hiz de, fənd ev horsez, and accwented with bucs. In hiz de, he wez count-ed wun ev the most athletic. Hiz tendensi tu lerniq mad him accwented with the scolarz ev hiz tīm, and he had an enviabul reputeshun az a tēcher. Upon hiz estat, he erected a log hōus in hwich he tot a scul that wez attended bī meni hu sōt a hīer educashun. Ol hiz children began līf az tēcherz; and sum ev them fēlod tēchinq az a līf vocashun,—oltho, ech ev them cupuld with tēchinq sum uther biznes.



Sircumstanses cupuld with tradishunal accounts, led me tu belev that Jamz Larason wez scild in the siensez jeneralli, and espeshalli in mineraloji. Deutles he hunted out, purchast and settuld upon the tract he ond along the Stoni Bruc, becōz ev the indiceshun that it abounded in orz—espeshalli thoz ev cōpper, silver and barium.

At an erli dat, he began tu mīn fōr silver and cōpper. Oltho both metalz wer found in dīvers plesez en hiz estat, the occurd in cwontitiz so smol that the mīniḡindustri servd rather tu cēp hiz purs empti than tu be a menz ev filinḡ it.

Besīdz, the wurc ev mīniḡ wez attended with grat difficultiz. The sīts indicatinḡ or, abounded in vanz ev wōter; hens, tu cēp the eescaveshunz frē frōm wōter reewīrd an ecspens that wez ever maciḡ demandz upōn hiz menz derivd frōm uther resorsez.

The masheneri yuzd tu heist both the wōter and the oriferus rēc wez the old tīm swep, med bī plantinḡ a hī post, crecht at the upper end, and then ficsinḡ, bī menz ev a bolt in the crech ev the post, a lēḡ swep, tu wun end ev hwich a huj bucet wez attacht, tu the uther end a wat suffishent tu lift the bucet hwen fild with wōter, rēc or or. In ficsinḡ wun ev thez sweps,



hiz sun Elīja, hwen a bei, wēz so badli injurd that he never entīrli recuverd. Becumin en-tanguld in the gerin at the bucet end ov the swep, just az he detacht the bucet, the wat up-on the uther end desended with such fors and rapiditi that it projected him intū the tops ov the trez. In folin, he sustend injuriz ov hiz hed, bac and limz that, at first, thretend hiz līf, and med him a crippul and a sufferer fōr ol hiz dez.

Hōrs pōuer wēz also yuzd tu pump wōter and tu lift or and rec.

Fōr meni yerz, berium sulfet haz bin ecstensivli mīnd on the old Larason homsted. Hundreds ov tunz ar nōu pīld up in heps, redi tu bē sent awe.

Jamz Larason wēz ecstensivli engejd in frut cultur. Hiz grandsun, Andru, yuzd tu se: "Mī grandfather planted gret orchardz in hwich wer everi manner ov frut that iz cultivated in this latitūd. Ov appulz, ther wēz no end; perz, pēchez, plumz, epricots, pruinz, cherriz &c., ov everi varīeti ov hwich he herd, he had in abundans,—so much that no marcet cud bē found fōr them, and the deced, in the orchardz, bī the bushelz, and bī the thēuzandz ov bushelz." And, bī the wē, a fēu ov the remenz ov the orchardz, set hwīl he yet livd, stil



stand and ber fruit. Upon Ogust 5, 1891, Mr. Ralf Ege tue me tu an appul tre, (an Erli Bœu, ev huj truge upen hwich a fœu thrifti, scraglin sucerz bor several appulz) frœm hwich ꝥ et fruit.

Upon the left barge ev Stoni Bruc, nerli west ev the spot œn hwich the old hœus stud, wer a sīder-hœus, a stil-hœus and a hœus for storin hwisci. The sīder-mil, pres and sīder-hœus stud upen the est sīd ev the rod; the stil-hœus and stor-hœus stud upen the west sīd. Az the decliviti ev the slop frœm the tabul-land tu the rivulet iz hī and step—œlmost presipitus—and az a cold spring ishshuz frœm the sīd ev this slop, ner 70 fet abuv the rivulet, this sīt wœz favorabul tu the manufactur ev hwisci. Frœm the sīder-hœus, hī over the rod—hī enuf for the wagenz tu pas beneth—a truge ecstended tu the stil-hœus, thru hwich truge, past the sīder frœm the sīder-hœus tu the stil-hœus.

The sīt œn hwich stud the stil-hœus and the stor-hœus ar stil vizibul.

Jamz Larason wœz veri fœnd ev hœrsez—es-peshalli so, ev such az had gud sped cwelitiz. Ov hī bred hœrsez, he œlwœz ond a grat. meni; and, in the rasez at Lœy Fland, he œfen had a hœrs enterd; and hiz hœrsez œfen won the prīz.

A peculiariti ev the man and hiz ecssesiv



fendnes for a meritorius hors, me be lernd from a stori that I hav ofen herd told. It runz az felloz: In hiz heus wez a larj rum, enterd both from the frunt and rer; from ech sid ov this rum, dorz opend intw uther apartments. In this rum, he ofen cept, for a hwil, the winnin hors after it returnd from the Lonj Flaud resez.

Hiz sunz and hiz grandsunz wer ecwalli fend ov horsez; ol wer brederz ov the best stedz; ol wer gud riderz, and the most ov them lict the ras, and tuc part in the resez hwich yuzd tu be so prominent a factor ov American lif, wun and tw hundred yerz ago.

Ol ov Jamz Larasonz sunz-in-law wer brederz ov the most noted steers ov horsez; and ol ov them, even mor than Jamz and hiz sunz, figurd at Lonj Flaud, and at uther noted rasin plesez.

Az sumthig mor than an ordinary interest ol-waz attachez tu the biznes transacshunz ov wunz ansestorz, I her iutrodys the ded med bi Jamz Larason tu hiz sunz, David and Elija:

THIS INDENTURE made the fourteenth Day of February Anno Domini One Thousand Seven Hundred and Ninety One BETWEEN James Larason of the Township of Hopewell in the County of Hunterdon & State of New Jersey of the one part AND Elijah Larason & David Larason of the same place of the Other part, WITNESSETH that the said James Larason for & in



Consideration of the Natural Love & Affection I have for my two Sons the Afforsaid Elijah & David Larason & also for & in Consideration of the Sum of two Hundred & thirteen pounds Current Money of the State of New Jersey afforsaid to be paid by the said Elijah & David Larason Unto my Daughters & their Children in manner following that is to Say unto my Daughter Anne Parks the Sum of thirteen pounds to be paid in two years after my Decease & unto my Grand Children, the Children of the said Anne Parks Viz. John Sexton, Sarah Sexton, Achsah Sexton, Margart Sexton, William Sexton, Eijah Sexton & Anne Sexton the Sum of fifty pounds to be Equally Divided between them, that is to say to each one seventh part of said fifty pounds, John Sexton to receive his part in two years after my Decease & the rest of the Children as they respectively arive at the Age of twenty one years & if any of my said Grand Children Should Die before they are of the Age of twenty one years & not having Lawful Issue, their share or part to be paid to the Surviving Children share & share alike.—To my Daughter Elizabeth Runyan the Sum of thirty pounds to be paid to her in two years after my Decease, also to my for Grand Children, the Children of my said Daughter Elizabeth Runyan Viz Andrew, John, Aaron & Achsah Runyan the Sum of forty pounds to be Equally Divided between them Andrew to receive his part in two years after my Decease and the rest of the Children as they arrive at the Age of twenty one years, but if Any of the Children Should Die before they are of Age & not having Lawful Issue the part of the Deceased to be Equally Divided between the Surviving Children. To my Daughter Catherine Sexton the Sum of Fifti pounds in two years after my Decease & to her two Children the Sum of ten pounds each to be paid to them when they respectively arrive at the Age of twenty one years But if either of them should Die before they are of Age and not having Lawful Issue they survivor is to hav the Share of the Deceased. To my Grandson



John Humphrey the sum of ten pounds when he arrives at the Age of twenty one years, for which Consideration the said James Larason by Virtue of these presents hath given, granted, Enfeoffed, Released, Conveyed & Confirmed, & by these presents doth fully freely & Absolutely Give grant Enfeoff Release convey & Confirm unto the said Elijah & David Larason their heirs and Assigns forever All that Plantation or tract of Land situated Lying & being in the Township of Hopewell aforesaid & is Located Butted and Bounded as follows Viz Beginning at a Small standing on the East side of Stony Brook being a corner to Anne Sextons Land, thence along Sextons line North forty one Degrees East Fifty three Chains to a Stake ; thence North Sixty Eight Degrees East Nineteen Chains to a stake corner to James Hunts Land thence along his Line Southerly Seventy Eight Chains to said Hunts corner stake thence by Land of Ralph Hunt Westerly Sixteen Chains to a Black Oak on Stony Brook thence up the Brook the Several Corners thereof to the place of Beginning Containing within the said Boundaries Two Hundred & forty three Acres of Land be the same more or Less together with all & Singular the Rights Liberties, privileges Hereditaments & appurtenances to the Same belonging or in anywise appertaining, AND all the Estate Right title Interest possession Property Claim & Demand Whatsoever of him the said James Larason or his heirs both in Law & Equity of in & to the hereby Given & Granted Land & Premises. TO HAVE AND TO HOLD the said two Hundred & forty three Acres of Land as above set forth & Described with the Appurtenances Unto the Said Elijah & David Larason & to their heirs & assigns, to the only proper Use benefit & behoof of them the said Elijah Larason & David their heirs & Assigns forever, to be Equally Divided between them according to Quantity and Quality. And that the said Elijah Larason & David Larason their Heirs & Assigns shall & and may Lawfully Quietly & Peaceably from time to time & at all times forever hereafter have hold



Use Occupy possess & Enjoy the said two Hundred & forty three Acres of Land with all the appurtenances Without the Lawful Let Suit trouble Molestation or Interruption of him the said James Larason or his heirs or of any other person or persons Whatsoever Claiming the premises from by or Under him Provided they do not Divide the Land or Build another House on the Premises within five years after my Decease In Witness whereof the said James Larason have hereunto Set his hand & Seal the Day & Year above Written.

N. B. To my Grandson John Humphrey, the sum of ten pounds when he arrives at the Age of twenty one years

Sealed Signed & Executed }  
in the presence of }

James Larason

Joseph Moore

Joab Stout

Neilli M'Gill

Jamz Larason dīd in 1792. Hiz bedi wēz berrid in the enshent semeteri\* hwich wēz upen an eminens ner the middul ev hiz estat. Upen hiz grav iz a plan freston, upen hwich ꝥ hav marct, with a chizel, the letterz J. L. At hiz fet wēz berrid the bedi ev a sun, 12 yerz old. Upen the rīt hand sīd ev hiz grav, līz the bedi

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\*The tract en hwich Jamz Larason livd, wuns belōnd tu the Parc Famili. The bedi ev the oldest member ev this famili, Rejer Parc, hū cam from Ingland, wēz berrid ner the senter ev this tract. But the interment ev Rejer Parc's bedi wēz net the beginniŋ ev this enshent Semeteri,—oltho it iz yuzqualli stīld the Parc-Larason Semeteri. In it, we find a monūment with this inscripshun : No. 5. 1733. J. H. ej 59. Upen anuther we find : R. P. ej 91. Dīd F. A. 10. 1755. Upen anuther : 1754. W. P. 1. S. 2.



ev hiz wif. The sit ev her grav iz also marct with a plan flat freston.

Orijinalli, thez stonz wer net marct—so negligent ev ther duti tu ther parents wer ol hiz desendants. Jemz Larason did at the ej ev ninti thre yerz. Until ner hiz deth, he remend activ, vigorus and cherful. In hiz last dez, he luct foward tu the event ev hiz transizhun from hiz carer in an erthli tabernacul tu a lif in spiritul form with filosofic cwnes, and peshentli and wechfulli aweted hiz tim.

Untu  
Jemz Larason  
and hiz wif  
Kezia,  
wer born

- |   |              |
|---|--------------|
| { | 1 Jøn,       |
|   | 2 Andru,     |
|   | 3 Røjer,     |
|   | 4 Wilyam,    |
|   | 5 Elija,     |
|   | 6 David,     |
|   | 7 Anne,      |
|   | 8 Elizabeth, |
|   | 9 Catherin,  |
|   | 10 Acsa,     |



## CHAPTER V.

JØN, SUN ØV JEMZ LARASON ØV STONI BRUC.

Jøn Larason, sun øv Jemz, øv Stoni bruc, marrid Meri Peltun, døter øv Benjamin Peltun, hwa cept a hotel upøn the hīt, a mīl søuth øv Wudzvil, in a heus that stud ner the heus in hwich Jøn Burroz nœu livz. After hiz marrij, Jøn cept the tavern formerli cept bī hiz fæther-in-lø.

Bī wil, dated September 30, 1775, her father, Benjamin Peltun, wild the tavern prøperti tu the wīf øv Jøn Larason, prøvided she had children. In cas she dīd childles, (and she dīd without ishshwa) the plas wøz tu desend tu her bruther'z sun. Jøn Peltun, hwa inherited it, sold it tu Mozez Cwic.

After the deth øv hiz wīf, Jøn livd a hwīl in the Lac cuntri, in N. Y. Subseqwentli, az ap-perz bī hiz wil, he returnd tu Hopwel, N. J.

I, John Larason of the Township of Hopewell County of Hunterdon State of New Jersey May 8—1805. Being something stricken in years and not so well in health, as usual, but of Sound Mind and Memory: God be blessed. Therefore calling to mind



the mortality of my body and knowing that it is appointed unto all men once to die : Do make this my last Will and Testament and as touching such worldly estate as it hath pleased God to bless me with in this life. I give and desire in the following manner namely. It is my will that all my debts and funeral expences be paid and discharged by my executors hereinafter named. I further my will that my movable estate shall be sold, except my bed and bedding and I will and bequeath unto my brother Roger Larason all my wearing clothes, and I give unto John Sexton my sister Catrins son \$40.00 ; likewise unto John M'Gee son of Nellie M'Gee, \$40.00, and the remainder of my property with my land in the Lake Country Cayuga County I give unto Betsey or Elizabeth Larason a daughter of Catherine Manley deceased in Somerset County, and it is my will that my estate shall be put to use at the discretion of my executors hereafter named until the above named child comes to be of age and I do constitute and appoint Jacob Stout and Peter Snook to execute this my last Will and Testament and I do utterly evoke all and every other Will and Testament, in any wise before this made Testifying and Confirming this and no other to be my last will and testament, in witness whereof I hereunto set my hand and seal the day and year aforsaid.

John Larason.

Witness { Andrew Smith  
George Smith  
Anna Smith.

This Wil woz prouen November 13, 1805.



## CHAPTER VI.

ANDRU, SUN ØV JÆMZ LARASON ØV STONI  
BRUC

Andru Larason wëz bœrn Februeri 2, 1739. He marrid a Mis Græn hu dīd sun after marrij. He then marrid Lavīna Severnz hu inherited a tract øv land cœnsistīn øv about 300 acerz, in the teunship øv Delawer, cœunti øv Hunterdun, Neu Jerzi,—about a mīl north øv Mœunt Cri—a part øv the sed tract beīn nou ond bī Dennis Scene.

Respectīn the persunej øv Andru Larason, hiz sun, mī grandfather, steted tu mæ:

“Mī father wëz a man øv statli apperans—dignifid and cœmmandīn in hiz wez. He wëz a littul abuv the medium hīt, wel proporshund and veri athletic. He wëz a persun øv fœu wurdz,—cerful and presīs in hiz spech. Hwen he spoc—and he øfen spoc in public—øl wer intent tu her hwet he had tu se. Relijusli, he wëz a devœut Episcopelian,—strict, tu the letter, in øl the ørdinansez and ritualz øv that church. He wëz an øffiser in Sant Andru’s



church, at Ringoz, N. J., and a faithful attendant upon ol its appointments.

Hiz mannerz wer refind; and ol hu wer around him, instinctivli, hwil in hiz prezens, at lest, deported themselvz accordin tu the rulz and yuzejez ov the best sosieti.

Az a teacher, he woz strict in compelin obedience; and he woz veri egzactin respectin the wurc he assind hiz pupilz. He woz a paragon in ol that related tu scolarship. Hiz em woz tu elevat, enlarj, refin, ecspond the pupilz; and tu develop accqrasi and practicaliti. Az an instructor, he woz sucesesful.

In hiz de, bocsin and fensin wer subjects tot in scul; and, in thez accomplishments, he woz veri effishent."

Lavina Severnz woz a member ov a famili hu wuns figurd prominentli in the counti ov Hunterdon. The famili woz Scoch. Welth, lernin and hi birth wer tharz. But ov them, ther wer never veri meni; and neu, ov desendants, bi the nem ov Severnz, I can find nun.\* She woz born Februari 17, 1841.

Upon hiz wif's estat, Andru settuld; and in a log hous,—hwich tradishun sez, stud net far north ov Dennis Scenc's dwelin, assisted bi hiz

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\* Lavina had a brother Jen hu woz born March 3, 1733, and did Feb., 3, 1818; and a sister hu woz born, Oct. 7, 1747, married Isaac Jensun Ma 14, 1771, and did Ma 22, 1804.



wif, he began tu teach a scul hwich flurisht az  
 lōg az he livd. In this scul, ol hiz children wer  
 instructed in the branchez ev lernin yuzualli tōt  
 az thinz ev accōmplishment; and in this scul  
 wer meni prepar'd fōr cōllej. Her mī on grand-  
 muther, Meri Wilsun, wēz educatēd—oltho her  
 on father wēz a tēcher;—her her bruther Abra-  
 ham prepar'd fōr Rutgerz Cōllej, at hwich he  
 graduatēd; and her ol ev her brutherz and sis-  
 terz attendēd scul.

	{ 1 Benjamin,
Untu	{ 2 Jamz,
Andru Larason	{ 3 Meri,
and	{ 4 Jorj,
Lavina Severnz	{ 5 Andru,
wer bōrn	{ 6 Benjamin,
	{ 7 Sera,

---

1 Benjamin wēz bōrn November 15, 1761.  
 He wēz cild in a ras, Jun 9, 1779. The sir-  
 cumstansez ev hiz deſth ar az felloz: He wēz  
 ridin a hōrs in a ras upōn a cors betwen Ser-  
 jentsvil and the Duncard church. Nēr the end



ev the cors, a ren broc, the hors left the trac, and runnin betwen twa trez, brot the hed ev the rider agenst wun ev the trez with such violens that the scul woz brocen, and deeth fellod instantli. Hiz remenz wer interd in the Episcopal semeteri, ner Ringoz, N. J.

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2 Jemz Larason woz boren November 5, 1765. He marrid———— the doter ev Jacob Holcum, bi hum he had thre doterz—Lavina, Rachel and Kezia.

Lavina marrid Samuel Britten a merchant ev Lambertvil, N. J., bi hum she had, Jemz, Holcum, Fransis and Samuel, ol ev hum ar ded.

Rachel marrid Jon Vansicul, the sun ev Grun Vansicul, bi hum she had a sun Jon and thre doterz.

Kezia marrid a Carhart hu livd in Meriland. The had for children.

Jemz Larason settuld in the northern part ev Hunterdun Counti, N. J.

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3 Meri woz boren Jun 13, 1768. She marrid Wilyam Bes, a tanner, hu bilt the tanneri



at Serjentsvil, and then sold it and bilt a tanneri ner the Old Ston Church in this counti. Ther children wer Samuel, Andru, Jøn, Lavina, Leor, Jamz, Jozef, Benjamin, Kezia, Wiljam and Meri.

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4 Jørj wöz börn Desember 21, 1770. He marrid Catherin Lambert, dōter øv Jøn Lambert, Guvernør øv Neu Jerzi, frøm 1802 tu 1803, bī hum he had Jøn, Maria, Lavina, Jamz and Gershum. He settuld upøn a tract in Cinwud, and upøn it remand until the marrij øv hiz sun Jøn, hwen he purchast a tract ner the Delawer, tu mīlz belo Lambertvil, N. J., øn hwich he spent hiz old ej.

He dīd Julī 11, 1849. Sum wun in rīting about him haz yuzd thez līnz:

A sef Companyun, and an ezi Frend;

Unblemd thru līf, lamented in the end.

Hiz bruther Andru yuzd tu se: The hīt øv Jørj'z ambishun iz tu hav a wel tild farm, a plenti upøn hwich tu liv, the best bred stēc, and tu liv in pēs with øl mancīnd.

Mī father telz mē: Hwen a bēi, † līct tu viz-it mī uncul Jørj and hiz famili. The bēiz wer a littul līvli; the līct fun; but uncul Jørj wöz a veri pecūliar man, and a veri cwīet man hu



did much biznes and handuld a gret del ev muni. Much ev the tīm he wēz in biznes, az partner, with mī father. Sumtīmz, let at nīt, hwen we wer in the midst ev a canticēi, uncul Jorj wud cum hom. Ant, ev cors, wud be gēn tu bed. He wud sun find sumthing tu et, thro dēun, upēn the harth, hiz bag ev cōin, silver and gold—hwich bag ēfen cōtend a larj cwōntiti,—and bī the sīd ev it, with fēt tu the fīr, hē wud strech himself and slēp til mōrning. Ov cors, after Ungul cam hom, ēur canticēiz sēst. Thīnz wer cwīet enuf then.

Catherin Lambert wēz bōrn September 15, 1774; she dīd, October 6, 1864.

Jēn livd out hiz dez ēn the Larason homsted in Cijwud; Jēnz marrid Emma Serjent, a sister tu Grēn Serjent, ev Delawer Tēunship, in this cōunti and had Jorj, Charlz, Meri and Jozefēn. Gershūm marrid Cornelia Sharp and had Catherin, hū marrid Samuel Ege, and Emma hū marrid Asher Ege, hū stil dwel upēn the homsted ev thar father.

Lavīna marrid Samuel Carhart hū had wun chīld; Mariā marrid Fransis Tēmlinsun hū had meni children, wun ev hum wēz Charlz, wuns the Clerc ev Hunterdun Cōunti, N. J., and afterward the Editor ev the Hunterdun Democrat.



5 Andru's acts and hiz lineej ar the themz ev the buc tu hwich this scech iz an appendics.

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6 Benjamin marrid Sera Van Zant, bī hum he had tu children—Meri hu marrid Jøn Mathu hu iz a much respected sitizen ev Bucs Cəunti, Pa.; and Wilyam hu settuld in Ohio.

Benjamin inherited hiz father'z planteshun and upen it dwelt for a hwil; he then muvd upen a smol farm in Bucs Cəunti, Pensilvania. He dīd ev dizenteri, September 5, 1845, at hiz bruther Andru'z. Hiz bedi wəz berrid in the Episcopal grav yard at Ringoz, Neu Jerzi; it bein the last bedi that wəz berrid in that enshent semeteri, neu so sadli neglected and so rapidli becumin obliterated.

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7 Sera wəz a tēcher. She marrid Roberť Nelor and settuld upen a lot upen hwich she spent her dez, a mīl north ev her father'z rezidens, and a haf mīl south ev Vandola'z sculheus.



Untu	{ Meri, börn Jun 16, 1809.
Sara Larason	{ Ezac, börn October 1, 1810.
&	{
Robert Nelor	{ Wilyam A., börn Apr. 17, 1814.
wer börn	{ Febe,

---

Meri marrid Theodor Tītus and had children. Ezac marrid a Burroz and had children. Wilyam marrid Amelia Barrac and had tu children,—Meri, hu marrid Asher Wulvertun, and Lambert.

## CHAPTER VII.

RØJER LARASON, SUN ØV JEMZ ØV STONI BRUC, NØU JERZI.

Røjer Larason settuld ner Perrivil, on the south sīd øv the Musconetceø Mountinz, in Hunterdun Cøunti, N. J. Dr. Jøn Blen, hiz famili fizishan, yuzd tu relet that Røjer wøz a thrifti farmer, an intelligent, progresiv, uprīt, jenerus sitizen hu had plenti øv the hwerwith-ol tu enterten hiz gests, tu fed the pur, and tu giv hiz children a start in the world.



Røjer servd, under Captin Fillips, in the  
Revolushuneri wor.

	{ 1 Jamz
	{ 2 Jøn
Untu	{ 3 Theodorus
Røjer Larason	{ 4 Margaret
and hiz wif	{ 5 Elizabeth
Lendar	{ 6 Rebecca
wer børn	{ 7 Catherin
	{ 8 Rachel

1 Jamz settuld upøn a larj farm ner the  
Mīn Hol Methodist Church in Bethlehem Toun-  
ship, Hunterdun, Cøunti, N. J. He wøz the  
father øv Jøn R. Larason, øv Bethlehem, N. J.  
He dīd, in 1885, at the ej øv 91 yerz.

2 Jøn, a slim, tøl man, wøz a carpenter.  
He marrid Catherin Cwic, døter øv Abraham  
Cwic, hu wøz the sun øv Jacob Cwic øv  
Wertsvil, Hunterdun Cøunti, Neu Jerzi. He



settuld upen a lot, at Blac Point, at the confluent ev the Neshanic with the Raritan River. Subsecwentli, he bot a farm south ev Wertsvil, upen hwich he did at the ej ev 90 yerz. Hiz bedi woz berrid at Wertsvil, Neu Jerzi.

Jen had wun child, Abraham, hu, it iz stat-ed, marrid a Woldren bi hum he had wun child—idiotic—hu did erli.

Abraham woz a member ev the Baptist Church at Wertsvil. He woz veri abul in prer, a veri uprit and a veri influenshal crist-yan jentulman.

“Hiz wif woz an old fashund wuman, net and clen, hu, for 25 yerz, wor a woful bonnet, that woz a thing tu be beheld bi ol hu attended church at Wertsvil.”

---

3 Theodorus woz a teacher. He woz veri athletic, and woz far famd, in erli lif, az a becs-er. With hiz cuzin Andru, the drover, he went tu the Lac Cuntri tu hwip out, az the frezd it, a gan ev banditti hu, sum tim befor, had plotted tu rob Andru. (Se pejez 86 tu 104 ev this volum). The accomplisht ther undertecin, veri much tu the gratificeshun ev both, it iz related. But, hwil stein at a farm heus, hwil Andru woz collectin hiz drov, The-



odorus notist sum cwelitiz in wun ev the dōterz ev ther host that aweet in him emoshunz that met a respens frēm the med. Tu help Andru hom with hiz drov, he cam bac tu Neu Jerzi. But, the drov bein sold, he bad Andru gud bī, seig that he wud nen go tu the Lacs tu tec cer ev that lam that dwelt in the hous ev ther host. A yer hens, hwen Andru neest vizited the Lac Cuntriz, in cwest ev shep, he found Theodorus wedded tu the dōter ev the host with hum Andru had so ofen sted hwil collectin shep. The host, an old accwantans ev Andru, wēz wun Updīc hu had mīgrated frēm Hopwel, Merseer Cēunti, N. J.

The felloin, hwich iz a part ev a letter ritten bī the Rev. Jēn Larason, sun ev Theodorus Larason, tu Jōrj H. Larason, givz a veri satisfactori accēunt ev Theodorus Larason and hiz desendants:

Rijberri, Deseember 22nd 1888.

Tu Jōrj H. Larisun, M. D.

Mi der frend;—Yurz ev Deseember 7th iz befor mē—a mor than welcum letter. \* \* \* I wil anser sum ev the cwest-yunz yu wisht.

Theodorus Larisun bōrn Ogust 26th 1773. Elizabeth Updīc bōrn Julī 29th 1785. Theodorus Larisun wēz marrid sun after he cam frēm Jerzi. The wer marrid November 27th 1802. Ther first, Anna, bōrn October 31st 1803; Jacēb Larisun bōrn Deseember 26th 1805; Jēn Larisun bōrn Januēri 17th 1808; Luis Larisun bōrn March 13th 1810.

The first winter after father and muther wer marrid he tōt



scul in the neburhud ev Ŭlises, Tempcins Cœunti, N. Y. & thing he never tot after that. He then went en forti acerz ev land grandfather gav tu muther, livd ther til the sprin ev 1811. He then went en an old farm en the uther sîd ev the Lec. The fever wez rejîj ther—she tuc it and did. Father then went in the armi, servd tu termz. Hiz children wer tacen bac tu Ŭlises amonj muther'z focs, sted ther until the sprin ev 1821 he tuc a farm in Wisœcs, Bradford Cœunti, got hiz famili tugether. In the spring ev 24 we went tu Jacsun, Tîoga Cœunti, Pa.

Father stud wel in sosîeti at Ŭlises and visiniti. Ther herin he had gen in the wudz hwar the land wez gud and chep—with-in les than 50 mîlz, it started a wish tu veu the cuntri. The Updîcs had becum numerus and rather creuded. Fiv ev muther'z brotherz livd ther. The must ol cum tu veu the cuntri. That led utherz and over 60 different men sted with us that summer veuinj land. The teun ev Jacsun had bin settuld partli several yerz befor, lut bî pur pepul jeneralli. But the cold sezunz ev about 1816 and 1819 discurejd them. The left ther littul pezzeshunz and heuzez. Ten empti heuzez stud in the neburhud. The land iz gud. In a veri short tîm the hol neburhud wez settuld—mostli bî enterprîzinj men. It iz neu a rich cuntri.

We had no heuscaper the first summer—had tu du eur on cucin and for ol the land veuerz; but in the spring ev 1825 father marrid a wido Dui.

Father livd with hiz last wîf until March 1857 and did en the farm hwar he began in 1824, and wez berrid in the Jacsun Semeteri.

Anna, father'z oldest wez marrid tu Cornelius Culbog in the sprin ev 1822 and did in the sprin ev 1835. She left a sun, Herman neu sumhwer in the far west and wun doter, Amelia Rijwe, neu livin in Wisœcs, Bradford Cœunti—we thing a veri fin wuman. Jacob, mî brother, marrid Elizabeth Gra. Hiz first wîf left him with thre doterz—no sunz. Wun ev them



never marrid—dīd. The tu marrid Everets—ar neu both widoz in gud sircumstansez.

Luis marrid Henrietta . She left him with tu children. The ar both ded. He then marrid Mariet Shappi. Luis dīd in April 1866—left her with thre dōterz—ol livin in Elmira. Hiz last wif dīd Desember 17th 1888.

Jen Larisun marrid Mari Huntli, Ma 15th 1828.

Mari Huntli wez bōrn in Chenang, Jun 17th 1805. The livd tugether until October 20th 1886, hwen she dīd levin a famili ev sics sunz and ther wivz, seventeen grand-children and eten grat-grand-children—ol in gud helth. She wez ol a gud wuman cud be tu a man.

Our beiz liv :

Theodorus, in Rijberri,

Oscar, in Catun, Stuben Cōunti, Neu Yorc,

Luis, in Addisun, Stuben Cōunti, Neu Yorc,

Levi, in Elmira,

Heras, in Rijberri,

David, in Rijberri.

Mi best respects tu yu ol.

Jen Larisun.

The othor ev the abuv letter iz a veri respectabul and a veri wurthi sitizen hum ol hu no him, venerat. He iz an elder, ev hī standin, in the Frewil Baptist Church.

4 Margaret marrid a man huz nem wez Fitch.



5 Elizabeth marrid a Mac Gil hu went tu Ohio.

---

7 Catherin marrid Barni Bigler hu wəz the chef man in the foundin ov the Baptist Church ov Manzfeld, Warren Cəunti, N. J.

---

8 Rachel marrid a Ces.

## CHAPTER VIII.

WILYAM LARASON, SUN OV JƏMZ OV STONI BRUC.

Wilyam wəz bərn Januəri 24, 1741. Hə dīd October 21, 1816. Fransina Blacwel hiz wif, wəz bərn 1747; dīd November 30, 1811.

Wilyam settuld upen a tract en the south-west sīd ov Stoni Bruc, adjoinin, bī the north-east corner, tu the south-west corner ov the tract en hwich hiz father, Jəmz Larason, livd. The tract wəz wuns ond bī hiz wif's father; it iz neu ond bī the wido ov Samuel Tītus. Hə



dīd ev hart dizez,—fel ded hwīl threshin in the barn. It iz stil told that the bēdi sweted hwen it wēz berrid.

Wilyam servd, under Captin Fillips, in the Revolushun. He wēz a member ev the Baptist Church, at Hopwel, N. J.

Bī wil, he devīzd that, in cas hiz sun dīd chīldles, hiz homsted shud be divīded ecwalli betwen hiz dōter, and her tu dōterz, hum she had bī Jēn Parc.

Untu	{	
Wilyam Larason		1 Cornelius
&		
Fransing Blacwel		2 Pamela
wer bōrn	}	

---

1 Cornelius wēz bōrn Feb. 14, 1767. He dīd Jun 11, 1851. He marrid Ure Hunt, hu wēz bōrn Julī 14, 1772; dīd Jan. 19, 1850. Fōr a tīm after the deſh ev hiz fāther, he dwelt upen the homsted. Subsecwentli, he purchast a tract ner Marshalz Corner, N. J. en hwich he dīd chīldles.



2 Pamela Larason wəz bɔrn Jun 3, 1779. She dīd April 5, 1839. She marrid Jən Parc sun əv Benjamin Parc, hu wəz the sun əv Wilyam Parc, hu wəz the sun əv Rəjer Parc əv Ingland. The settuld ən a tract in Sussecs Cəunti, N. J.

Jən Parc wəz a drover, and speculətor. Hwīl ən biznes at Marieta, Ohīo, he contract-  
ed fəver, əv hwich, in a fəu deiz, he dīd, and  
wəz berrid befor tīdinz əv hiz ilnes recht hiz  
famili in Neū Jerzi. Hiz bedi wəz brət hom.

The had tu children—Elizabeth Larason hu  
wəz bɔrn Janueri 18, 1802; and Rachel Ro-  
lan, hu wəz bɔrn Desember 5, 1804.

Elizabeth L. marrid Asa Titus (bɔrn Ogust  
28, 1798,) əv Hopwel, N. J. Fɔr a tīm, the  
livd nər Trəi, Mīami Cəunti, Ohīo. Subse-  
cwentli the purchast and settuld upən the  
tract ən hwich Wilyam Larason fɔrmerli  
dwelt, in Hopwel, Merseer Cəunti, N. J.

This tract əv 216 acerz, at \$36.00 per acer,  
Mr. Titus bət at a public sel, in Desember,  
1851.



Untu E. L. Parc and Esa Titus wer børn	{	Pamela L., børn Sept., 2, 1820.
		Jøn Parc, børn Mæ 4, 1822.
		Wilyam H., børn Mæ 27, 1824.
		Rebecca, børn Ogust 20, 1828.
		Jen Maria, børn Nov. 6, 1831.
		Jørj W., børn Des. 5, 1835.
		Ruth An, børn Feb. 11, 1839.
		Rachel An, børn Feb. 11, 1839.
		Catherin E., børn Sept. 11, 1842.
	{	Samuel B., børn April 28, 1845.

Pamela marrid Job Leming and settuld in Merseer Cøunti, N. J.; Jøn P. marrid Elizabeth Smith; W. H. marrid Maria Swager, the liv in Indiana; Rebecca marrid Henri Gerhart; Jen M. marrid Jamz Hil and settuld øn a farm in Hopwel Tøunship; Jørj marrid Bel Cig—the liv in Indiana; Ruth A. marrid Jøn Sced; Rachel A. marrid Esa Shepherd øv Ringoz, N. J.; Catherin E. marrid J. Britten Hil øv Hopwel, N. J.; Samuel B. marrid Sera E. Blacwel.



Upon the 25th ev Januari 1823, Rachel R. Parc marrid Steven Titus, hu woz bōrn Januari 26, 1800.

Steven Titus settuld upen a farm upen the north sīd ev the rod that eestendz frōm Wudzvil tu Hopwel, about a haf mīl frōm the brij that spanz the Stoni Bruc. It iz the farm wuns ond bī David Larason.

	{	Wm. L., bōrn March 17, 1824
	{	Eliz. H., bōrn Jan. 20, 1826.
Untu	{	Charlz J., bōrn Mē 7, 1828.
Rachel R. Parc	{	Frans. H., bōrn Sept. 3, 1830.
and	{	Enes, bōrn Sept. 15, 1832.
Steven Titus	{	Henri B., bōrn Feb. 13, 1836.
wer bōrn	{	Pamela, bōrn Des. 10, 1837.
	{	Jemz T., bōrn Oct. 17, 1840.
	{	Cornelius, bōrn Oct. 17, 1840

After the defth ev Jōn Parc, Pamela Larison marrid Jōnathan Hunt, ev Hopwel, N. J., bī hum she had a dōter Fransina, hu marrid Charlz Juel, ev Hopwel. N. J., bī hum she



had a sun, Wilyam Larason Juel, hu marrid Carri M. Scilman, (a sister tu the wif ev Ralf Ege,) bī hum he had a sun Charlz Scilman, M. D., and a dōter Meri, hu marrid Juj Jozef Boldwin ev Pelatca, Flōrida.

After the deth ev Charlz Juel, Fransing marrid Steven Blacwel ev Hopwel, N. J., bī hum she had thre sunz,—Jonathan Hunt, ev Trentun; Charlz B. ev Hopwel, N. J.; and Willis B., ev Neu Yorc Siti.

## CHAPTER IX.

ELIJA LARASON, SUN EV JEMZ EV STONI BRUC.

Elīja Larason marrid Elenor, dōter ev Jemz Stcut. She wēz bōrn, 1715. Ther children wer—Catherin, hu marrid Wm. Marshal, and Elizabeth hu marrid Wilyam Cul. Both ev thez familiz mōvd tu Reciland, Il.

Az wil be lernd bī egzaminig the matter en pej 352, Elīja and David get the homsted ev ther father, Jemz Larason. Upen this tract Elīja spent hiz dez.

Gud tilth, gud fensez, gud bildinz, chōis stoc, ecstensiv orchardz and an abundans ev



everithin that a wel manejd farm cud produs wəz hiz porshun. Hiz wif wəz sed tu be a medel ev industri and frugaliti. With her on handz, the sē, she planted the trez ev wun ev the larj appul orchardz that grū tu be the admirashun ev ol hu past the Homsted.

Elīja wəz ecstensivli engejd in the distileshun ev Appul Brandi; and in mīnig fōr silver and cōpper.

## CHAPTER X.

DAVID, SUN EV JEMZ LARASON EV STONI BRUC.

David Larason wəz bōrn March 8, 1757. He marrid Jerusha Smith hu wəz a sister tu Dr. Charlz Smith ev Nēu Brunzwic, Nēu Jerzi, and an ant tu Ecs-Guvernōr Olden ev Nēu Jerzi. The settuld upen the farm nēu ond and occupid bī the wido ev Steven Tītus. He dīd November 29, 1800. Hiz wil apperz en pej 335.



Untu	{ 1 Jonathan,
David Larason	{ 2 Amos,
&	{ 3 Charlz,
Jerusha Smith	{ 4 Enoc,
wer bœrn	

---

1 Jonathan wœz bœrn September 1, 1781; he dīd in 1863. He settuld in Hamiltun Cœunti, Ohīo, in 1807. He had et children,—for bœiz and for girlz. Ov the sunz, thre dīd erli in līf. He had a dœter, Jerusha, (bœrn in 1800, and dīd Ogust 3, 1879), marrid Nathan B. Hufhu dīd March 23, 1861;—Hanna, (bœrn in 1802 and dīd April 10, 1862), marrid Jamz Merrel œv Franklin Cœunti, Indiana; Amos, (bœrn Juli 13, 1804), livz in Rīli Tœunship, Butler Cœunti, Ohīo; Elīza A., (bœrn Januæri 2, 1811), marrid Wilyam Luvet hu dīd in 1878, and Nansi S., (bœrn September 26, 1818 and dīd in 1863), hu marrid Jœn Sater.

The children œv Elīza Luvet ar—Martha J. hu marrid H. G. Sward, “hu iz blest with welth and wun chīld;” Emma A., hu marrid A. Hol, “hu iz rich;” Ceti, hu marrid A. Shefer, a farmer in Franklin Cœunti, Indiana; Jamz L., hu livz in Omahœ, Neb., and hu onz



several thousandz ev acerz ev land in that stet; Hatti, hu marrid a persun huz nem iz Rili, ev Hamiltun Cœunti, Indiana; and Alfred Augustus, hu iz a fizishan, in Etun, Prebul Cœunti, Ohio.

A further accœunt ev this veri prœsperus famili apperz in the felloin, hwich iz a part ev a letter addrest, bī-Eliza A. Luvet, tu Dr. J. H. Larison:

Nœu ꝥ wil giv yu a histori ev mī Father'z lif. Hwen he cœm tu this stet he bœt a tract ev land and settuld œn it, hwen the cœntri wœz a vast wildernes. He settuld in Hamiltun Cœunti, Colran Teunship, 12 mīlz north ev Sinsinnati. He clerd a farm and livd œn it over fifti yerz. He grœ up with the cœntri and be-cœm welthi. He brœt hiz children up œn the sam farm and gev ech wun a handsum fœrtyn. Ther wœz but about 1100 inhabitants in Sinsinnati hwen he landed ther, and he livd tu sœ the wildernes blœssum az the roz. Mī Father wœz a veri respectabul, enerjetic man and a man that held meni œffisez ev trust. He had enœmiz and wœz beluvd bī œl. Mī Father and Mœther kept hœus together 64 yerz. He had the misfœrtyn tu breac hiz lim hwen he wœz 67 yerz old and wœt with canz fœr 15 yerz, he wœz œlso veri much afflicted with rœmatizum in hiz old ej. He livd and dīd at the hœus ev hiz sun hwœr he and hiz wīf went tu be tacen cœr ev. Mī Mœther livd tu be 90 yerz old. Mī Father and Mœther wer both Baptists. He wœz an Elder ev the baptist church fœr 45 yerz, and in pœlitics he wœz a democrat, lic œl the rest ev the Larisunz that ꝥ ever nœ. He wœz twīs drafted in the servis ev hiz Cœntri in the wœr ev twelv.

The Nœthan Dœac that yu spœc ev wœz mī Father'z Step-Father. He muvd tu Leesington, Centuci, hwœr he dīd. Mī Grand



mother agen marrid David Steut ev Leesington. she also did in Centuci. I wish this had bin brot up in mi Father's de, he cud hav given yu ol the informeshun yu cud hav wisht for, he wez a man ev gret memori. He cud hav told yu ol about our Projenitorz. Thez wer ol men that held offisez under the Cij, wer also Marcwisez in Denmare ev nobul famili. Mi Father sed hiz Grandfather yuzd tu tel him about hiz frendz in Denmare, and he also tuc gret interest in teliq hiz children ev hiz Ansestors. I so mi Brother and he sed this wez correct for he had ofen herd hiz Father toc ev it. Jamz Larisun's father-in-law (Mr. Pares) feund a silver min hwil diggin a post hol. He tuc the silver out tuc it tu a blac smith's shep and melted it and he feund it tu be pur silver. The farm hwer he feund the silver, he had bot and ped for, ther cam another clam, he wud not tel hwer the min wez, for he wisht Jamz Larisun tu bi the farm. Befor he had tim tu bi the farm Pares tuc suddenli sic and did, so he never told hwer it wez. After his deth he bot the farm, he wez olwez diggin for the min but never feund it. Jamz L. med a wil and entald it tu the fifth jenerashun if it wez ever feund. Mi Father sed that I wez the fifth jenerashun. If yu serch the recordz yu wil find it in the wil.

I am a Baptist in prinsipul; so ar ol mi Father's famili. Rejer Larisun had tu doterz did in Ohio. Margaret—Mrs. Fitch—did 22 yerz ago in Butler Counti, ejd 97 yerz. Her doter iz livin in Hamilton 89 yerz ev ej. Rebeci did on the littul Miami River ejd 90 yerz; she had wun sun Jen McGlettun.

If yu can get the histori ev the Steuts it wil giv yu a gret del ev informeshun. I so it wuns. The Larisunz and Steuts intermarrid so veri much.

Mi granddoter (Jenni D. Luvet) and miself liv her, we ar cepin heus alon. I am wel provided for.

Neu I thing I hav given yu ol the informeshun that I can, if I can giv yu mor I wil wilingli du so. It iz not ritten in eni or-



der at ol, ꝥ just rot it az ꝥ thot it up. ꝥ wish yu suces in yur undertecij and wud be plezd tu resev wun [buc] frem yu hwen yu get it finisht.

ꝥ wud lie tu her frem yu agen sun.

ꝥ remen yur Cuzin,

Eliza A. Luvet.

This letter, oltho it haz bin in the handz ev Dr. Larison for 12 yerz, wez net non tu me, until ol this volum that presedz the 370 pej had bin printed. Az the rader wil notis, a statment in this letter informz us hu the wif ev Jemz Larason, ev Stoni Bruc, wez,—that she wez the doter ev Rejer Parc, ev Ingland, hu did in 1755, ejd 91 yerz.

Her statment tu the contreri, notwithstanding, her letter strenghenz me in the noshun that Jemz Larason, ev Stoni Bruc, iz net the sun ev Jøn Larason, the Den. It semz, the mor prebabul, that he, thru Wilyam Larason, ev Hopwel, hu iz the sam with Wilyam Larason, ev Neu Brunzwic, ma be the grandsun ev Jemz Larason, the sun ev Jøn, the Den, hu, with utherz, from 1690 tu 1720, cam frem Lengland and settuld in Hopwel, Neu Jerzi. Hel'z Histori stats that veri meni ev thoz hu first settuld Hopwel, cam frem Jameca, Lengland, Neu Yorc. Oltho, no hwer hav we found hiz nam upon the erli recordz, Jemz Larason, sun ev Denish Jøn, ma hav cum with



thez erli settlerz, med hiz hom ner Stoni Bruc and becum the father ev Wilyam, ev Neu Brunzwic. Az abuv stated, upen a tacs list, for Hopwel Tounship, in 1722, apperz the nem ev Wilyam Larason; upen another tacs list med for the sem Tounship, for 1753, oltho we du net find the nem ev Wilyam Larason, apperz the nem ev Jemz Larason, hu iz assest 2s. 1 d., hwich shoz that, in 1753, a Jemz Larason ond landz in Hopwel,—12 yerz befor the purchas ev the Larason homsted, ev Stoni Bruc.

The letter iz frøm an elderli ledi, ritten, az she stats, entirli frøm memori. If, in her statment, she mistecs Jemz Larason, her gret-grandfather, for Jemz Larason, her gret, gret, gret-grandfather, she cømmits an error far les gros than meni hav, hu hav stated tu me, about ther grandfather'z famili, thinz that the thot wer facts,—thinz, oltho the recordz pruv them tu be fols, the thot no wun cud gense.

The Rev. Jørj Hel, D. D., in "A Histori ev the Old Prezbyterian Cengregeshun ev 'the Pepul ev Medenhed and Hopwel,'" N. J., deted Juli 2, 1876, stats that Røjer Parc ev Ingland, purchast, April 1697, ev Tomas Revel, ejent for the West Jerzi Sosieti, 400 acerz ev land at Wissamenson, "nørth sīd ev Stoni



Bruc." About the sam tīm, meni utherz bargind fōr landz ev Tōmas Revel. But, az Tōmas Revel had nōt a rīt tu grant tītulz ev landz, lōg after impruymēnts had bin mad upōn thez, the dēsendants ev the erli settlerz wer ējected frōm ther pōzzeshunz. The Parc dēsendants, litigated the cas, but the wer defēted. (Sē Hel'z Histori; ōlso Smith's Histori ev N. J.)

It happend that at the sel ev the landz frōm hwich the Parcs wer ējected, David Stōut purchast that part ev the tract that adjēinz Stoni Bruc, and, in a fēu dez after, sold it tu Jēmoz Larason. This iz the lōsūt and the purchas tu hwich Mrs. Luvet referz.

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2 Eimuz Larason wēz bōrn Mē 7, 1784; he dīd, in Prebel Cōunti, Ohīo, in 1839. He had tu dōterz.

---

3 Charlz Larason wēz bōrn Julī 24, 1793; he dīd in Cas Cōunti, Indiana, in 1841. He had twelv children.

---

4 Enēc wēz bōrn November 2, 1796; he dīd in Sinsinnati, Ohīo, in 1865. He had thrē children.



## CHAPTER XI.

ANNE, DØTER ØV JEMZ LARASON ØV STONI BRUC.

Anne Larason wøz børn Februari 11, 1743. She marrid Jared Secstun\* hu “in ye olden tīnz” wøz a man øv influens in the Cøunti øv Hunterdun, N. J. At wun tīm, 1785, he wøz a Juj øv the Cort øv Hunterdun Cøunti. In 1778, he wøz a member øv the Lejisletur øv Neu Jerzi. He ølwøz transacted a gret døl øv biznes and wøz regarded a reliabul man.

Az a farmer, he ecseld hiz naburz jeneralli, in øl cīndz øv impruavments—in barn—hwich wøz immens før thoz erli tīnz—in fensez, masheneri, stoc &c., &c.

---

\*Upon the old documents, this nam iz Sexton. Later, the descendants speld thar nam Saxton.



	{ 1 Jøn
Untu	{ 2 Sera
Anne Larason	{ 3 Acsa
and	{ 4 Margaret
Jared Secstun	{ 5 Wilyam
wer bõrn	{ 6 Elija
	{ 7 Anne

Jared Secstun dīd hwen aboūt 50 yerz old. After hiz deſh, Anne Larason marrid Benjamin Parcs, sun øv Wilyam Parcs, hu wøz the sun øv Røjer Parc,\* øv Ingland. The bediz øv øl thez individualz wer herrid in the enshent Parc-Larason Semeteri hwich wøz ner the senter øv Jamz Larason'z homsted.

Benjamin Parcs wøz a widoer hu had children hwen he marrid Anne Larason. He livd upøn a farm, a mīl and a haf north-west øv Hopwel—letli ond bī Ēmus Sced. Anne Parcs, a veri jenial old ledi, dīd aboūt 1835, at the rezidens øv her grandsun, Wilyam Parcs Secstun. She wøz a jenealogist and a sej huz

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\* On the old documents, the nem iz spelt Parke. A feū jeneraſhunz later, tha spelt it Parkes and Parks.



seinz, witti and wīz, wer far famd and ar cwoted tu this de.

Untu	{	
Anne Larason		1 Rachel, bōrn Mar. 17, 1777.
&		
Benjamin Parc		2 Anne, bōrn Og. 3, 1778.
wer bōrn	}	

---

2 Anne marrid Adam Circendol.

Frōm this līn desended Jōrj Circendol, M. D., hu wēz lōst at sē (the vessel rect nēr Cap Hōrn) about 1857.

## CHAPTER XII.

ELIZABETH, DŌTER ØV JÆMZ LARASON ØV STONI BRUC.

Elizabeth marrid Grun Runyan hu settuld upen the upper wōterz øv Stoni Bruc, and theren bilt a sō-mil. The first mil wēz bilt



about 1760. It stood a few yards east of the bridge that spans the rivulet, about a half mile above the old mill that is falling in ruins at the corner where the road that extends north and south across the mountain, meets the road that extends up the rivulet and so on to Hopwel.

The cellar wall of the house occupied by Grun Runyan and Elizabeth Larason is still visible, upon the right bank of the rivulet near the bridge that spans the stream. About the vicinity of this place, the Runyans still linger; and Runyan's so-mil has been a landmark by which the traveler from Hopwel to Amwel has staid his way for 140 years, at the least.

Unto	{	
Elizabeth Larason	{	1 Andrew
and	{	2 John
Grun Runyan	{	3 Grun
was born	{	4 Acsa

The descendants of Elizabeth Runyan are very numerous. In early times, the Runyans were prominent citizens,—active in all the affairs that tended to the development of central New



Jerzi. Ther prejeni ar numerus and scatterd over olmost, if net cwit, the hol world—a wanderin, thrifti, activ, pushin, pröperus famili ev focs wer the Runyanz, hu mec themselvz yusful hwerever the ar. The prezent Chansellor ev the Stat ev Neu Jerzi, Jeneral Runyan, iz wun ev this gret host.

Bī the desendants ev Grun Runyan, the sōmil wēz cept goin until a fēu yerz ago, hwen the wudz had bin so cut awe that the biznes ev sōin iz no mor.

Tu this de, the desendants ev Grun Runyan līc a hōrs; and ꝥ no several ev them, hu ar net onli gud hōrsmen, but ar so fōnd ev a hōrs that the deprīv themselvz ev meni ev the cumfurts ev līf tu on and yuz wun. In the handz ev a Runyan, no hōrs iz illi trēted.

### CHAPTER XIII.

CATHERIN, DŌTER ØV JEMZ LARASON ØV STONI BRUC.

Catherin marrid Jēn Secstun, Escwīr. Respectin her famili ꝥ am net wel informd. Her huzband wēz a Justis ev the Pes. The had, at the lest, wun child.



## CHAPTER XIV.

ACSD, DØTER ØV JØMZ LARASON ØV STONI  
BRUC.

Acsd marrid Jøn Humfri hu livd upen a farm aløn the left sīd øv the rōd az yu go frēm Wudzvil tu Peningtun, N. J., a haf mīl søuth øv Wudzvil. The plas iz nœu ond bī wun Samuel Lambert.

Jøn Humfri wøz a farmer, and gamster. wøz a noted brēder øv hørsez fōr resīg,—the sport so fēmus in hiz dē. At the Løn Flānd resez, fēu hørsez had better recordz than thoz brōt ther bī Jøn Humfri. Upen bettin at resez, he iz sed tu hav bin wun øv the wīldest that ever attended a res.

Bī Acsd Larason he had wun child—Jøn, hu dīd in Yōrc Stat, at the ej øv 93.

Jøn wøz az fēnd øv resīg and øv uther ruf sports az hiz father. In athletics, he wøz a mach fōr the best. Profeshunalli, he wøz a trēner øv hørsez, and a rīder at resez. Durīg the resīg sezun, hiz biznes cept him at Løn Flānd; durīg the remainder øv the yer, he went



hwerever hiz profeshun cold him—from eni part ev the Yunitid Stats and Canada tu eni uther part ev thez cuntriz.

Upon the grav ston (in the grav yard upon Ralf Ege's farm,) that mares the final restin plas ev the bedi ev Acsa Larason ar thez wurdz:

“Tu the frunt ev this liz the bedi ev Acsa Humfri, the wif ev Jøn Humfri, hu departed this lif, 11th ev April, 1777, ejd 24 yerz.

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Harc fröm the tum a dolful sèund

Mīn erz, attend the crī!

Cum! livin men and veu the grøund

Hwar yu must shortli lī!”

Tradishun stats that the ston (a plan freston) berin the inscripshun, woz tacen fröm her huzbandz farm, drest and letterd and plast upon her grav bī her father. The wurcmanship telz a wurthi tel ev the nobul berin and pensiv trat ev him hu dezind and rot the monumēt.



## APPENDICS B.

*CHAPTER XV.*

THE FAMILI ØV JØN WILSUN, ØV AMWEL  
TØUNSHIP, HUNTERDUN CØUNTY, NEU JERZI.

In erli tīmz, ther cam frøm Ærland, tu Amer-ica, a yun man tu tēch scul. Hiz nam wøz Jøn Wilsun. He landed in Neu Yorc. But havin proclivitiz før a cwīet, rural lif, he wend-  
ed hiz wa westward thru the spars villejez and the scatterd hamlets øv the Jerziz, until he recht the settulments that wer then formin in the Tøunship øv Amwel, in the Cøunti øv Hunterdun.

In this gudli district, he fəund emploiment in hiz chozen feld øv labor. Accørdinli, in the valli øv the Alecsøcen, net far frøm the senter øv the seuth slop øv Sandi Rij, he began the wurc øv hiz humbul colin. And, az the "Fets decred" ther cam tu hiz scul, a girl, øv French desent, hum the cold Jenni Deremer.

Høuever wīdli, bī fizec, innat spirit and mannerz, the Ærish me apper tu be separated



from the French, befor Jenni had fulli gron intw wumanhud, she eesperienst a pashun for her techer hwich awacend a resiprocetij pashun in the buzum ev Jøn Wilsun. Az tīm proseded, the awaceniñ pashun and the pashun awacend strønger grw; cortship fèllod; the wørmij, føsterij, jenial wəz ev the polit French girl, arənzd, vivifid and led ən tu a development ev the colder, mor sēdet, mor pensiv element peculjar tu flegmatic, stern Irish blud,—until hwen apart, unrest, wel nī unbarabul, med the dul øurz werili pas, and thez ləñij solz sēc a cur for ther ilz in the matrimonial reləshun.

But ther wer difficultiz tu overcum. He wəz pur; her parents wer rich. A humbul pløddij lif had bin hiz; a med øf fashun she—regeliñ in øl that a voluptuqs welthi Frenchman in a nq cuntri cud supplī. The sēmd tu bē memberz ev eestremz in the soshal balans. But, luv and tact wil surmøunt the gratest ev difficultiz; and Jøn and Jenni wer nèt wøntij in thez øl-potent elements. And tu the wure ev “recensīliñ the old focs” both plīd ther enerjiz and ther scil. Prøgres wəz med; and, in the cors ev tīm, az the gud old custum rēcwīrd, Jøn asct Abraham Deremer for hiz døter.

The voluptuqs and ez-luviñ Frenchman had misgivinz respectij the propriēti ev hiz døter in shoij a wilignes tu attempt the sē ev lif in a



bare rigd out and mand bī an empti-fisted Frishman, houeever industrius and perseuerin he mīt be. Houeever, az matterz stud,—in a nu cuntri in hwich the best rezults wer ecspected from the cōmminglin ov the most dissimilar bludz,—hwar differens in nativiti, rang and steshun in sosīeti must be ignord,—hwar enterprīz promisez better rezults for the wel ov a posteriti than a lōg purs or brōd acerz ov land—hwar sosīeti iz sun tu be a rezultant ov the most dīvers lif forsez, molded bī the envīrōnz ov an untrīd clīm, untrīd fudz, and clothin cut net accōrdin tu Parishan patternz,—hwar a pepul yunec in fiziognomi, spirit, mannerz, and lōz shal clam the pepulz ov everi neshun, and the resez ov everi clīm, az the sorsez ov ther ori-jin,—Abraham consented that hiz dōter mīt be the wīf ov the Frish scul-master. Accōrdinli, upōn the 23d ov Desember, 1777, Jenni Deremer becam, bī the holi bōndz ov matrimoni, Jenni Deremer Wilsun.

Az tu the persunej ov Jōn Wilsun, mī fath-er sez: “Mī grandfather, Jōn Wilsun, wēz a veri shōrt man; but he wēz veri stōutli bilt. He had veri brōd sholderz and wēz veri strōn. He had a brōd, ful fas, in hwich wer larj, ful, bemin īz. He wēz never in a hurri—he yuzualli muvd sloli; but he wēz veri deliberat in hiz muvments.



He wəz fənd əv children; and with hiz grandchildren, he wəz a gret fuser and a gret rəmper.

He had bin a soljer in the Revolushun and he yuzd tu delīt in telīg us həu thīngz wer in the tīm əv the wər. He spent ɔurz in telīg sīrcumstānsez əv the battul əv Brandi Wīn, the severitiz əv the march befor the battul əv Trentun, əv the crəsin əv the Delawer and the captur əv the Heshanz, əv the sharpnes əv the fīt at Prīnstun, əv the sharpnes əv the fīt and the sweltrines əv the het at the battul əv Munmuth. And, then, sumtīmz he put ɔn hiz “soljer clothz” and with the “old muscet” that wəz hiz “frend ɔl thrū the gret struggul” shod us həu gunz wer handuld in tīmz əv wər. Hiz “old cœt hat” he ɔlwəz wər hwen he wisht tu be funni and hav a gud tīm with us; and az we cæperd āround him, he wud ‘swet’ us with it, with ɔl that ecspreshun əv earnestnes and gud yumor that med us ɔnli the mor līvli, and ɔnli the mor vividli mæret hiz affecshun fɔr us and hiz delīt in sēīg us hav a gud tīm.

But, at grandfather’z həus, ther cæm a tīm fɔr prər. Then, ɔl had tu assembl tu her grandfather red the scripturz and attend upɔn devoshunz. No matter hwet els wəz transpīrīg, hwen the tīm fɔr prər arrīvd, ɔl biznes sɛst and everi sol—even the beggar hu, fɔr



a morsel ev bred, chanst tu step at the doi—gatherd in the sittin-ruum for a devoshunal se-zun. And the solemniti and fervor with hwich grandfather red the scripturz med the eccezhun oful. I woz glad that “prer” cam but wuns a de.

Hwen veri smol, hwil he woz redin, he held me on hiz lap, or bi the sid ev hiz ne; and, az he nelt down tu pre, he plest hiz ne on the scirt ev mi cot, so that I cud net get awa. I remember that I did net lie the arrenjment, and I ofen did a del ev scramblin and scrachin tu get awa; but mi efforts and struggulz wer ol in ven; and grandfather ped az littul attenshun tu mi behavyur az he wud if I had bin az cwiet az a pet citten.”

Father haz ofen told yumurus telz about thinz that happend at hiz grandfather Wilsun’s hous; and ofen, in a pert we, he haz hit of the custumz and practisez ther.—Sertinli, he so them in a lafabul lit—and he never practist wun ev them. He yuzd tu se; Granni Wilsun et eni tim in the de,—and the richest ev fiad! Sumtimz we wud go ther in the middul ev the fornun. The bec-irun wud be put over the fir rit awa; sum cecs wud be bect olmost er we had led asid our paraferna; and then, hwil hot, the wenchez (for the had a plenti ev sleavz) wud dip them rit intw the butter, until



the wud flot, plas them on a plat, cut them up for us and then put on mor butter, and bring them tu us on a plat; or, the wud set them befor us, on a tabul with a plat ev butter and a bol ev shugar; or, the wud bring with them a cup ev crem, and a cup ev molassez, and, with them, a lot ev jumbulz, cuciz or donuts. Then, if we did not et a del ev thez thingz, the thot we wer sic; and sun the toct ev sendin for Dr. Beun.—The et ol the tim!—ol but Grandfather; he did not et so much, and he did not et so ofen.

Granni woz a tol, stent wuman; and she woz just az fend ev shoi clothz az she woz ev rich fud; and she olwez drest accordinli. She had a plenti ev juelri—Gini gold chenz, braslets, ringz and a del ev uther paraferna—and she delited tu be gerd up in them, at hom or abroad. She cud mac them shin, and the rattul ev her chenz woz proverbial.—But Grandfather woz a plan man—he did not ned eni such thingz tu mac him luc wel.

Grandfather woz a thuro bred Prezbyterian. For meni yerz, he woz an Elder in the Church a Mounteri; and ther he olwez went tu church; and Granni went ther tu,—ful rigd and redi for biznes.—The hol famili wer sticlertz for goin tu church.

But for clevernes, and ficsin up her children and her grandchildren, no wun bet Granni



Wilsun. And then, she wəz so veri particular, and so veri aristocratic; and she wənted her children and her grandchildren tu bə so tu."

The accəunt fəther givz əv granni, Jən Deremer Wilsun, iz abundantli corrobored frəm meni a sors. Hens, tu luc a littul intə her ansestri mē bə attended with sum prəfit tu her desendants.

Jən Deremer wəz the secund dōter əv wun Abraham De Reimer,\* hu wəz the sun əv wun Ézac De Reimer, a Hugēnot, hu, in 1681, fled hiz cuntri and settuld in Həlland. (About this tīm, 500,000, at the lest, Prətestant Frenchmen, tu escep the sord əv the Catholic Frenchmen, fled ther cuntri intə Həlland, Jermāni, Switserland and Ingland). Hwīl in Həlland, the De Reimerz becam memberz əv the Dutch Rēformd Church, in huz interest əl the desendants becam depli and thuroli interested. But, hwīl ther, the cept ther French wəz and prac-

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\* Ən the old dēcuments, this nē iz spelt De Reimer. The rēal, ər erlier, nē əv the famili iz lēst. The term, De Reimer, haz a meni hwich haz sum importans. The term *De* in French, menz əv, ər frəm. The term *Reimer* iz the nē əv a villej and a district, in the north əv Frans. Hens, the term *De Reimer* menz, əv Reimer ər frəm Reimer.

In Abraham'z wil, the nē iz spelt Deremer, upən a dēcument given bī Jacəb De Reimer tu wun Jən Hegaman, it iz spelt Doremer. Upən uthər peperz, I hav sēn the ətograf, Daremer. Meni rot it Dremer; and, bī this term, the cərls invariabli cōld the famili. And the hu did nēt admīr the aristocratic, pensiv wəz əv the old Frenchman cōld him, "Old Dremer."



tist the custumz tu hwich the had bin bred in Frans. Inded, so teneshus wer the De Reimerz ev ther French desent, and so proud wer the ev ther French blud, that the continud tu spec the French langwej, and tu practis the custumz tu hwich the had bin bred, until long aft-er ther desendant med ther homz in the "wildz ev America." The olwez clamd that the wer French pepul, and in ol ther wez, egzhibited az much ev the French element az possibul.

Ɛ hav had gret difficulti tu lern the littul that Ɛ no ev the De Reimerz. Sins a child, Ɛ hav bin trīng tu lern the particularz ev this famili. The hu neu about them wer olwez loth tu cōmmunicat. And, in proporshun az mī ansestorz and utherz, wer loth tu tel me hwet Ɛ wisht tu no, mī cūriosity depend, and mī zel tu no increst. Hens, ol acsesibul recordz and documents, enshent and modern wer sercht; and yet Ɛ am purli informd respectin this—perhaps the most wurthi—stoc frōm hwich Ɛ hav desended.

Hwenever Ɛ hav incwīrd ev mī father respectin this branch ev our famili, he yuzqualli proseded tu tel me just hwer the dwelt, hwet pezzeshunz the had, and then—sum lafabul anecdot respectin them that semd tu be intended tu bafful further incwīri. Mī old grandfather, Andru Larisun, hu semd tu never fer tu un-



ravel the most perplexin misterī, and tu stet without fer ev incurrin senshur, or the hop ev genin favur, enithin about eni bēdi, or about eni thin, cud never be brōt intū a deteld account ev the De Reimerz. He cud laf harti enuf about the ecentrisitiz ev uther focs, discuss, in the most ters we, the folts, or the virtuz, ev uther relativz, tel in the most cōsis and in the most lūsid we the part that uther cinz-focs had acted in developin the resorsez ev the cuntri, or in promotin the mōral or intellectual status ev the secshun in hwich the dwelt; but, about the De Reimerz, he had littul tu se.

And hwenever ꝥ hav incwīrd ev the sej, or wizard, respectin the De Reimerz, invariabli a significant tes ev the hed, a smīl, a frōun, a lōg drōn sī, or a studid, ꝥ *do-o n't no-o*, haz bin the most ecpresiv part ev the replī.

But, frōm the littul that ꝥ *hav* glend, and frōm hwet ꝥ se in the relics ev the famili—the furnitur the had, the tabul scwipments, the muzical instruments the pled, the tulz the yuzd, the bucs the red, the clothz the wor, the cumpani the cept and the we the transacted biznes, *et cetera*, ꝥ infer that Abraham De Reimer and hiz wīf wer intelligēt, welthi, polit, rezervd and aristocratic, a considerabul beyōnd eni uther pepul in the settulment in hwich the



dwelt; that at ther hom a wel selected libreri woz dilijentli red, that polit mannerz wer ever practist, that select cumpani woz the onli cumpani that woz welcum at ther hous, that, oltho for ther relijun'z sec, the wer oblījd tu mac ther hom in the forest ev America, the did not intend tu liv a hwit belo the level ev the most refind, the most intellijent, the most polit and the most strict, in point ev relijun, and mōralz that cud be found in eni cuntri.

The dōterz wer bred tu muzic and a practis ev the fin arts jeneralli. Spesimenz ev ther handiwurc I hav sen. The wer veri meritorius. In embroiderin and in nittin, the espeshalli ecsseld.—A set ev tabul-spunz, (silver) lōg yuzd in the De Reimer famili, ev ecscwizit dezīn and wurcmanship, engraven with the letterz A. D. R. ar stil in a veri gud stat ev prezervashun in the pōzzeshun ev Jen De Reimer Holcum, ev Mōunteri, N. J.; and a tē-spun, ev the sem dezīn and cweliti, I sō a fēu dez ago, in the handz ev Mrs. Dennis V. L. Scenc.

At De Reimerz, the tabul woz set in the most attractiv we, fulli ecwipt with the best plat and cutleri in vog in thoz dez, supplid with the richest ev fiad, and attended bī a ful cor ev negro servants—for the old digniteri had a plenti ev slavz, and līct tu be wel servd,—espeshalli hwīl at the tabul.



Ov muzic, the wer espeshalli fēnd; and, mornin and evenin the grov wēz med tu rezound with the melodi ev the piano and the līr,—accumpanid with vōisez scild tu sin and tu chant.

Ov itself, this cors ev līf, in the neburhud in hwich the livd,—a nū settulment ev pepul bred tu eespozhur and hard servis—wud render them eestremli unpōpular,—even if a singul fōlt cud nōt bē preferd agenst them. But, ther immediat desendants had, I wen, no val-id rezun fōr bein ashemd ev them; and no just cōz fōr tretin them with such a shemful wōnt ev parental respect. Ol the Corlz ever had, or the Wilsunz ever had, and ol the ever aroz tu bē, depended directli upōn hwet the got in the act ev marriin the dōterz ev Abraham De Reimer. A penniles Irish scul-techer, bī marriin wun ev hiz pupilz, wēz put, at wuns, intu affluens, and at hiz ez, and wēz surrounded with ol that cud conspīr tu mec him cumfurt-abul; and he wēz furnisht with ol that cud mec him influenshal and effectiv fōr gud; and yet he livd out hiz dez, in ful vew ev the littul yard in hwich the led the remenz ev hiz father-in-lō, without so much az marcin, upōn the freston that the secestun ev the yard set at hiz grav, the inishalz ev the namz ev hiz wīf's parent and hiz on benefactor.



Nor les sensoriusli can we spec ev the Corl branch ev this anshent famili. Samuel Corl, a yun Inglish rover, bī marriiŋ Catherin De Reimer, wēz settuld, at wuns, upōn a larj tract, scwipt for the most effishent wurc in farmin, furnisht with ol a yun man cud dezīr tu mēc him influenshal in a nu and flurishiŋ cōmmuniti—les than a haf mīl frōm the grav yard—and nether hē, nōr hiz children, mēd fat and rich out ev the purs ev Ābraham De Reimer, pōzzest gratitud enuf, nōr enuf sens ev parent-al dūti, tu mārē the grav ev him hu gav them ther beīŋ and ol ev this wurldz effects that the ever enjōid. And tu-de, no man noz hwēr the led the bedi ev Ābraham De Reimer.

It haz olwez bin currentli told and jeneralli belevd that hwen Ēzac De Reimer fled hiz cuntri, hē wēz allēud tu tēc with him hiz prōperti,—ev hwich hē had a cōsiderabul. Hens, hē cam tu this cuntri pōzzest ev much welth. Thiŋz belōŋiŋ tu the older De Reimerz sho that the had nēt onli a rēfīnd, an ecscwizit test, but also a plenti tu bī with. The old Bībul—in hwich iz hiz famili record—iz in mī pōzzeshun. It iz in Hōlland Dutch and iz a thiŋ tu bē vēud and admīrd. Its lēŋth iz 18.5 inchez; its width iz 11.5 inchez; its thicnes iz 4.5 inchez; its wēt iz 18.75 pōundz. It iz printed upōn ecsellent paper, and strōŋli bound in lēther, in



a veri substanshal and a veri ornēt stīl. The marjinal referensez ar ful and the fut nots copius. The bras clasps that secur the clozur on the buc hav bin rōt bī a wureman ev superior scil; the “tulin” upōn the lether ev the cas iz eeswizit in dēzīn and in finish; and the bras caps that protect the cōrnerz ar ol that a most ardent luvēr ev the ornēt cud wish.

The old buc haz sufferd a dēl ev handlin. Her grandchildren sē it iz the Bībul that Jenni Wilsun olwez red.—Fōr, oltho she marrid and livd with an Irish scul-techer hu red ees-tensivli the wures ev Inglish othorz, she preferd tu red the bucs ev thoz hu rōt ether Hōlland Dutch or French,—the latter ev hwich she spoc with ez, grās and grāt fluensi.—It wēz the spech yuzd in her father’z hōus, and that hwich she first spoc.

In this old buc ar several fragments ev the record ev the several branchez ev the De Remerz. Ther iz wun fragment ev Izac De Remer’z record; another fragment ev a record ev the famili ev Albert Van Vorhez and Catherin De Remer hu wer marrid upōn the 22nd ev November, 1737; but, ev the nem ev Abraham De Remer, hiz birth, marij or deth, ther iz no statment. But, frōm uther sorsez, wē no that Abraham De Remer’z wif wēz a Sidam (Suydam), and that her father’z nem wēz Jōn Si-



dam, a bruther tu Cornelius Sidam, hu wəz the father əv Mari, wif əv Dennis Van Lu, the grandfather əv Dennis V. L. Scegc, əv Delaware Təunship, in this Cəunti.

Frəm the abuv we lern that Jən Sidam Wilson wəz nemd after hiz grandfather, Jən Sidam, əv Sumerset Cəunti, N. J.

The blanç levz, in the frunt and the bac əv this buc, had bin yuzd fər recordz əv the De Remer famili until everi pej wəz ful. But ləŋ befor the buc cam intu mī handz, meni əv thez levz wer wɔrn ət bī handliŋ, and sum fragments əv them ləst; and larj areaz, əv sum əv the fragments that stil remen, ar so wɔrn that the rītiŋ iz desīferd with gret difficulti, ɔr els iz entīrli indesīferabul.

Abraham De Remer\* purchast a tract əv land in Amwel, (az it then wəz cəld), in Hunterdun Cəunti, N. J., ecstendiŋ estward, frəm the seuth slop əv Sandi Rij, fər ət intu the Redshel əv the Alecsəcen basin. It included the farm nəu ond bī Judsun Rittenhous, the wun ond bī Wilyam Warman, the wun ond bī Bizzi, the wun ond bī Edward Holcum, the wun ond bī Jəmz O. Bəun, the wun ond bī Jəmz J.

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\*Aləŋ with Abraham De Reimer, ther cam tu this secshun and tue up land adjoiniŋ ən the seuth, wun—La Rue, a Frenchman frəm hum desended that famili that wəz wuns so nəumerus in old Amwel.



Fisher and the wun ond bī Theodor Fisher. The tract wēz a rīt anguld parallelogram hūz grater lēnḡ ecstended est and west. It wēz about twa mīlz lēnḡ, and cōsisted ev about a thēuzand acērz.

Upōn the hīest part ev this tract,—nēr the western terminus, hī up the slop ev Sandi Rij, bī the sīd ev a dēlītful sprīn ev never fēlīnḡ, sēft wōter, ev cristāl clernes and puriti, he bilt hiz manshun, hwīch, fōr the tīmz, wēz cwīt spēs-shus, and wēz sumhwet prētenshus. The littul ril that prosēded frēm the sprīn, and habbuld bī hiz hōus, with its sparclīnḡ, limpid wōter, its shīnīnḡ pebbulz and its verdant borderz, gav cherfulness tu ol thīnḡz therabōut. And so ornati wēz it fīest, that it so attracted the attēshun ev hiz naburz and thoz that vizited him, that the stōri ev De Remer'z sprīn and the ril bī hiz dor, wēz told tu mē, az wun ev the plēzīnḡ telz ev “yē olden tīmz” bī the sejez, wīzardz and historīanz ev Sandi Rij hū yuzd tu infōrm mē respectīnḡ the thīnḡz ev yor.

Hiz hom must hav bin picturese. I hav herd mor than wun descant upōn the situashun and the envīrōnz ev “Old Dremer'z hōus.” Bilt in a virjin fōrest, upōn an eminens with a sūthern aspect, jēntli slopīnḡ ef intū the vel ev the Alecsēcen, hiz manshun, surrounded bī hūj trēz, hūz umbrejuz bōuz med ol benēth



shedi, sev hwer her and ther, for artistic effect, the had feld a tre tu let in a glint ev lit from the vivifying sun or the silveri mun; or tu illumine a wel drest sward, or an ornat parter, the had leopt of sum bouz or cut awe sum scraggli bushez, woz dentles az wel suted tu attract attenshun, and arouz the envi ev thoz hu past bi, or chanst tu vizit the plas, az it woz tu afford delit, cumfurt and happines tu the memberz ev the intellijent, aristocratic famili and the intellijent and refind gests hu med therat a temporeri ste.

Hiz orchardz and vinyardz wer ecstensiv; and ev hiz win, the told me, he freli drauc,—at the tabul everi de, and at festiv eccezhunz,—hwen hiz wurthi gests and church digniteriz vizited him—in espeshal cwontitiz. Hiz cattul, shap and swin wer numerus; and ev hors- ez he had a plenti. Inded, the yuzd tu tel me that he “ferd sumptusli everi de.”

Hwen the oldest doter marrid, she woz settuld upen a butiful eminens, in a most picturesque plas ner the senter ev her father’z tract. In the development ev this part ev our counti, this sit becam Barber’z Steshun (nou Beun’z Steshun) on the Flemingtun Rel-Rod.

Az the rezult ev this marrij woz a sun and a doter, the sun, Benjamin, inherited the homsted, hwil the grandfather located the doter



Nansi (hu marrid Jøn Boun, M. D., upen another tract, with bildinz hard bī the hom ev her father. Thez tu estets, with an abundans ev muni, woz fīst tu the Corlz, with a hop that ther the wud cep the standard ev a pur Reli-jun, ther the īdeaz and noshunz ev ther an-cestorz wud be perpetuated, that ther the blod ev Abraham De Remer wud influens the com-muniti, for gud, thru the cumīn ejez. This hop, I am happi tu se, haz net entīrli feld. This branch ev the De Remer desent pled an important part in the development ev this sec-shun ev our cuntri.

Hwen the necst dōter, Jenni, marrid Jøn Wilsun, a hom and a settulment woz med for them westward ev the Corl hom, upen a buti-ful slop, hard bī a lastīn sprīn ev wōter, ev cristal clernes, ev refreshīn culnes, and ev far fēmd salubriusnes. At wuns, her woz fīst for the Wilsun famili everīthīg that cud cōndys tu prōsperiti, fōster cīndli, jenerus and filanthrōp-ic fēlīg, and promot welth and an influens for gud. Nōr, in the fīcīn ev this homsted for hiz erz did the gud old man neglect the cōnven-yensez ev the traveler, and the cumfurts ev hiz bests. Frōm the sprīn on the slop, her the hī-drant pord its urn. At the fōuntin, her fīst bī the rod-sīd, drāgc the jaded hōrs, hwīl beneth the umbrejus beuz ev the huj Wēpīg Willo



the brez, from the west, culd the weri traveler. No In woz her; but her the hors and hiz rīder, the tem and the tēmster, the drov and the drover holted tu rest and tu be refresht, and tu enjoi the cumfurts that wer the rezult ov the thot the cīndli felīg and the benevolent hart ov him hu dwelt in hiz manshun in the fōrest upen the hil. Thus did our gud old grandsīr tech our forfaterz tu cep in practis that spirit ov benevolens that he gav them in ther birth rīt; thus did he see tu cep befor them, in a simpul, humbul we, the importans and the rezults, ov jenerus acts, and tu tech them that no wun shud liv tu himself alon; that the humblest ofis that a man can fil cōspīrz tu the happines ov men and bests, and wures gud tu ol creaturz. In the persunz ov sum ov the children this spirit attend ful development.—And, I thane mī starz, that her and ther, in hiz descendants me be found, oltho ofen strugglin for an egzistens, sumthin ov that gud spirit that so richli abounded in him.

The gud that welth me du,—the cumfurt tu man and best that me be securd bī it, hwen in the handz ov the nobul and gret, iz yet untold.

Hu cōstituted Abraham De Rēmer's famili me be sen bī redīg wun ov hiz wilz hwich I her append:



IN THE NEM EV GOD AMEN.   Ƒ Abraham Deremer ev the toun-  
ship ev Amwel in the cœunti ev Hunterdun and Western Divi-  
zhun ev the Stat ev Neu Jerzi bein sic and wœc ev bedi but  
ev sœund and perfect mīnd & memori prez be therfor Given un-  
tu Olmīti Gœd for the Sam dœ mec and œrden this mī last Wil  
and Testament in manner and form fœlloin (that iz tu Sœ) First  
and prinsipalli Ƒ Cœmmitt mī sol intœ the handz ev Olmīti Gœd  
hu gav it and mī bedi tu the erth tu be Desentli berrid at the  
Discreshun ev mī Egzœcutorz herafter Namd and az tuchin the  
Dispozishun ev œl such Temporal Estat az it hath plezd Olmīti  
Gœd tu besto upen mœ Ƒ giv and Dispoz therœ in manner and  
form fœlloin,—Ƒ wil that œl mī just Dets and funœral chargez be  
œnorabli and justlipœd and Discharjd. Ƒtem Ƒ giv and becœwœth tu  
mī Sun Abraham the sum ev twenti fiv pœundz in lœ ev hiz Birth  
Rīt Ƒtem mī wil iz that mī Beluvœd wif Jen iz tu liv in mī hœus  
and Enjœi ful pœzzeshun therœ with the yus and prœfits ev œl mī  
Landz, and wun Negro man namd Tœm and thrœ Hœrseœ Such az  
Shœ mœ chuz and wun pleu and harro, with the ger and Tacliœ  
ther untœ belœjin, and fiv Cœuz œl hwich mī Beluvœd wif iz tu hav  
and Enjœi dœrin her Widœhud. Ƒtem mī wil iz if mī wif shud  
marri œgen shœ iz tu hav wun Hundred pœundz in muni and  
Hœushold gudz for tu furnish wun Rum In Lœ ev œl Dœuriz Ƒtem  
Ƒ giv and Deviz tu mī Sun and œr Abraham part ev mī Rœœl Es-  
tat, tu Wit Bœginnin at œ smœl Sprin in Garret Wilyœmsœn'z  
Līn frœm thens œ north œrs tu œ līn ev Garret Cœvœnhœven and  
œl the land that iz mīn tu the estward ev that north līn tu him  
and hiz œrz and assīnz fœrœvœr Ƒtem mī wil iz that mī Egzœcutorz  
herafter namd shœl giv tu œœh ev mī Dœterœz unmarrid—Hwœn  
thœ shœl wœnt it œr hwœn thœ be ev œj az much Hœushold furni-  
tœr and Crœtœrz—az Ƒ gav tu mī Dœter Cœthœrin, and mī wil iz  
that if mī wif marriz œr hwœn Desœst hwich œv mœ hœppœn first  
that œl mī Land tu the westward ev the bœfor mœnshund north  
Līn be sold bī mī Egzœcutorz herin œfter mœnshund, and œcœwalli  
dividœd œmœnst mī for Dœterœz Viz. Cœthœrin wif ev Sœmœœl



Corl, Jen, Lea and Cornelia With ol the Rest ev mī mavabul Estat Hwetsoever tu be Ecwalli Divided Sher and Sher alīc amunst mī Doterz Item and it iz mī wil that mī wīf iz tu kep mī tu Children neu under Eḡ til the Cum tu be ev Eḡ out ev the profits ev mī Estat—And ꝥ du herbī appoint mī wel Beluvēd wīf Jen, and mī Sun-in-lō Samuēl Corl and mī wel beluvēd Frend Jonathan Pidcēc, Egzēcutorz ev this mī last wil and testament and ꝥ du herbī Impouer thez mī Egzēcutorz tu Sel and Sīn Sel and Ecsecut ol such Cēveansez and Dēd or Dēdz accōrdiḡ tu Lō for the Cēfirmiḡ mī real Estat, net olredi Dēvīzd And ꝥ du herbī Revoc and mec Vēid and Nul ol uther Wilz bī me hertufor med Decleriḡ this onli tu be mī Last Wil and Testament in Testimoni hweref ꝥ hav heruntu Set mī hand and Sel this forth da ev September In the yer ev our Lōrd wun theuzand seven hundred and seventi seven—1777.

Sīnd Seld Publisht and Declard bī  
 the abuv namd Abraham Deremer  
 tu be hiz Last wil and testament in  
 the prezens ev us hu hav heruntu  
 Subscribd our namz az witnesez in  
 the prezens ev the testator—

Abraham Deremer

Jen Barber  
 Jen Meldrum  
 Jen Lambert

Bī this wil, we lern that Abraham De Remer had fiv children; and that wun ev them had marrid Samuel Corl. Frēm this yunyūn ishshud a sun hūm the cōld Benjamin and a dōter hūm the cōld Nansi.

1 Benjamin marrid Elizabeth Lambert, dōter ev Jozef Lambert, a hotel-cēper in Lambertvil, N. J., the persun frēm hūm that siti derīvd its nem. Ther children wer  
 —a Catherin hu marrid Wilyam Barber hu,



før meni yerz, dwelt upon the homsted ev her father;

—*b* Charlz hu marrid Hanna Hogland, dōter ev Derric Hogland, bī hum he had thre children, Calvin, Benjamin (dēsest), and Ellen Elizabeth (dēsest).

Calvin woz bōrn Januari 22, 1830. He marrid Hanna, dōter ev Gilbert Van Camp, bī hum he had tw children—Charlz hu dīd in infansi and Hanna hu dīd at the ej ev 3 yerz.

After the deth ev Hanna Van Camp, Calvin marrid Anna Hancinz.

Calvin iz a farmer. He livz ner Neshanic Steshun, Sumerset Cōunti, N. J. Fōr meni yerz, he haz bin wun ev the juhez ev the cort ev Sumerset Cōunti. Durin the Lejislativ sesshunz ev 1869, '70, '71, he reprēzented the Cōunti ev Sumerset in the Senat ev Neu Jerzi.

He iz a man ev wīd influens, gratli respected bī the public and transacts a gret dēl ev biznes az wel fōr the public az fōr prīvet siti-zenz.

—*c* Samuel hu marrid Debora Jonz Lambert, dōter ev Jōn Lambert, ev Lambertvil, N. J., bī hum he had Jōn L. hu marrid An Van Doren; Meri E. hu marrid Dennis V. L. Scegc; Samuel (dīd in infansi); Samuel hu mar-



rid Emma L. Hol; and Franses Jonz, hu marrid Abraham Du Bois Wilsun.

—*d* Elizabeth Lambert hu marrid Wilyam K. Ot huz children wer Sharlot, Wilyam, Jesse and Elizabeth Lambert, hu marrid Ezac Hol ov Trentun, N. J.

2 Nansi Corl woz born March 5, 1770. She marrid Jøn Bøun, M. D. (born September 2, 1767; did November 4, 1857), ov Munmuth, N. J., hu dwelt with her upen the estat her grandfather gav her, until her deth, hwich occurred Februari 18, 1856. The had tu children, Cornelia and Jozef Gardner.

—*1* Cornelia woz born Me 3, 1795; she did Me 16, 1802.

—*2* Jozef Gardner woz born March 28, 1804; he did Januari 12, 1888. He marrid Meri S. Barber, doter ov Samuel Barber, bi hum he had—

*a* Jøn Miltun, (born September 18, 1831; did Ogust 31, 1863,) hu marrid An Meri Fisher, doter ov Jøn C. Fisher, bi hum he had Jemz Oswel, Jozef Holmz, Jøn Addisun, and Cornelia hu marrid Theodor P. Huffman.

*b* Cornelia Bøun hu woz born Ogust 20, 1833.

Meri S. Barber did Ogust 20, 1842. Jozef Gardner then marrid Sera Circpatric, doter



ev the Rev. Jacob Circpatric, D. D., ev Ringoz, N. J. She woz born October 11, 1823. She had a sun hum the cold Jacob Circpatric, hu woz born Desember 10, 1846.

Jacob marrid An Cenover Yun, (born Me 26, 1848; dīd Februari 25, 1884,) dōter ev Jōn Yun and Mari Cenover, bī hum he had—

Jōn Cenover, born Januari 10, 1871.

Mari Yun, born Me 5, 1873.

Ella Circpatric, born March 28, 1876.

Anna Scege, born September 5, 1881.

After the deth ev An Yun, Jacob marrid Eliza W. dōter ev Jacob S. and Rebecca H. Pröl, hu woz born Desember 7, 1852, bī hum he had a sun hum the cold Jacob Gardner, hu woz born Me 20, 1889; dīd Januari 12, 1890.

Samuel Corl, the projenitor ev the Corl Famili, woz an Inglishman hu cam tu this cuntri hwen yun. He dīd Me 27, 1834, ejd 90 yerz. He had a sister hu woz the wif ev Høppec, ev the enshent Høppec homsted, ner Boun'z Steshun, Hunterdun Cōunti, Neu Jerzi.

Abraham De Remer'z sun Abraham, marrid An, dōter ev Abraham Hegaman, hu woz the nerest nebur tu Abraham De Remer. Bī the wil ev Abraham Hegaman, med Desember



21, 1795, we lern that thre children ishshud from this yunyun:

Item It iz mī wil that mī Egzecutorz du pa untu the children ev mī dōter An Deremer, Dēsest the sum ev twenti fiv pēundz in muniz az aforsed in seven yerz after mī wīf's dēses, it bein part ev the muniz agenst mī sun Jēn, tu be dividēd intu thre æwal parts, wun third part tu mī grandsun Abraham Deremer, wun third part tu mī granddōter Chariti Deremer, and wun third part tu mī grandsun Jacob Deremer hwich sed sums, & giv and becweth untu them and ech ev them.

Hiz dōter Lēa marrid, it iz sed, a Godēun; but she had no children. She dīd sun after marrij.

From a wil, med Me 12, 1784, it apperz (az he mecs no provizhun for her) that hiz wīf olso dīd priōr tu this det:

—Imprimis & giv devīz and becweth untu mī onli sun Abraham ol mī landz, tu be tu him hiz erz and assīnz forever. Olso ol mī wariḡ apparel & wun negro bei cold Ming, wun wagen, wun pleu, wun harro, with hiz cheis ev thre hōrsez includin the wun, he neu colz hiz on. He paig tu hiz thre sisterz wun hundred pēundz ech, in manner felloinḡ that iz tu se tu mī dōter Catherin, wīf ev Samuel Corl, the sum ev fifti pēundz, in tu yerz after mī dēses, and so in līc manner tu mī dōter Jēn wīf ev Jēn Wilsun, the sum ev fifti pēundz, and the remeniḡ sum ev fifti pēundz ech, tu mī dōterz Catherin & Jēn the yer felloinḡ the first pament, and wun hundred pēundz tu mī yunggest dōter Cornelia in for yerz after mī dēses hwich sed sum shal be tu them and thar erz forever. Item & giv and becweth untu mī dōter Cornelia the sum ev fifti pēundz tu be tu her, her erz & assīnz forever. Item it iz mī wil that ol the remainder and rez-



idq ev mī estat shal be scwalli divided amunst mī thre dōterz Viz. Catherin, Jen and Cornelia tu be tu them ther erz and as-sinz forever.

Within a fēu yerz after the det ev Abraham Hegaman'z wil, Abraham De Remer, jr. and ol hiz children dīd ev Cōsumpshun;—first the father, then the children, in the order ev senyer-iti,—wun everi sprin. The wer berrid in Barber'z Semeteri.

Tu prezerv the nam ev the grandfather, the oldest sun ev Jēn Wilsun wēz namd Abraham De Remer Wilsun. He pruvd tu be a child that premist tu be wurthi ev an ecstended educashun. Accordinli, hiz grandfather began tu devīz wēz that wud mold him intū the man he wisht him tu be, and tu provid menz tu promot hiz yusfulness. He sent him tu scul at hiz on ecspens, had him graduated at Rutger'z Cōllej, N. J., educated him fōr the ministri ev the Dutch Refōrmd church and in order that he mīt not be holi dependent upen eni cōngregashun fōr support, he wild him the farm upen hwich Jēn Wilsun wēz settuld (Se Jēn Wilsun'z Wil, pej 423) and a considerabul ev muni besīdz.

Tu hiz credit let me se it, Abraham De Remer Wilsun did not disappoint hiz wurthi old grandfather in hiz hī ideal ev his premisiḡ grandsun. The spirit that the grandfather so



much admīrd—the spirit that wud mee eni sacrificis for the welfar ev humaniti and the promotshun ev the Cristyan relijun—dwelt richli in hiz grandsun, az the hol cors ev hiz lif tended tu sho. A pīoner clerjiman ev the hiest tīp woz he—wun that respended ewicli tu the col ev dūti,—wun that considerd the benefishal rezults that wud accru, net the amōunt ev sacrificis that wud fello eni undertecīn,—wun that acted accordīn tu hiz cōvicshunz under ol circumstānsez.

Abraham De Remer Wilsun, in Fervu, Illinēi, upen the 16th ev October, 1837, organīzd the first church, (cōsistīn ev onli et memberz) ev the Dutch Refōrmd order, west ev the Allegani Mōuntinz. Upen this errand he woz delegated, with pōwer tu ecsersīz hiz on jujment hwether he organīz a church or net. Hwen he returnd tu the Classis ev Neu Brunzwic, ther woz, frōm meni, an ecspreshun ev discontēt, and the crī aroz: Hu iz wilīn tu lev hom, frendz and everithīn that iz der tu them tu tēc charj ev the “branch” plantēd in the then “far west”,—in the wildz,—in the untild preriz ev Illinēi?—The prēmēt replī ev Abraham woz: “Our children, bōrn in the wildernes, must net be left tu perish alon. If no wun els can be found, I wil go.”



Accordinli, in the spring ov 1838, in wagenz tu transport hiz famili and hiz wurldli effects, he set out for the littul church in the far west. He arrivd in Fervu, Illinoi, sumtīm in Julī, 1838, and at wuns enterd upen pastoral dutiz.

Hiz elocwens, sinseriti and unfend devoshun sun attracted a cōgregashun. Tu the littul bedi ov et, sun addishunz wer med. Mor colonists from the east—not a feu ov them attracted thither bī hiz prezens, hiz fam az a preacher, and an ader in everi gud wurc—settuld in the visiniti. Ov thez, meni yunited with the church. Sun the abandund the littul, log cabin in hwich the wuns met, for mor speshus cwörterz. Sun after the attempted tu erect a statli bildin for the accōmodeshun ov ther rapidli increasin cōgregashun. With adversiti, for thre yerz, the strugguld—but never foltterd—til in October, 1841, the dedicated tu the wurship ov Gōd that cōmodius structur in hwich the Church stil wurships,—and perhaps wil cōtinu tu wurship for fifti yerz or mor. He servd this church az pastor, for 18 yerz—until it becam larj and stron—a pouer in the land for gud.

Subsecwentli, hiz feld wēz the wurld. And effishent wēz he in it—ever activ, ever prompt tu respond tu everi col from hwetever sors it cam.



Untu Jøn Wilsun and Jenni Deremer wer børn	{	1 Meri, børn Oct. 15, 1778.
		2 Jenni, børn Jun 15, 1780.
		3 Lea, børn April 17, 1782.
		4 Eliz., børn Oct. 10, 1784.
		5 Sera, børn Jan. 2, 1787.
		6 Abr. D., børn Nov. 15, 1788.
		7 Jøn S., børn Sept. 10, 1791.
		8 David, børn Og. 20, 1793.
		9 Wm. W., børn Mar. 17, 1796
		10 Corn., børn Apr. 2, 1798.

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1 Meri Wilsun marrid Andru Larisun huz histori fœrmz a part ev the vølum tu hwich this Histori iz Appendics B. Sæ pejez 1 tu 320 ev this buc.

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2 Jenni Wilsun marrid Celeb F. Mor. The settuld upen a farm upen the east sîd ev the rod that ecstendz frøm Meunteri tu Dilts Cørner, N. J. The had tu children,



—*I* Sera An, born April 18, 1805, died a med.,  
Juli 5, 1878, and,

—2 Wilsun F., born Janeri 4, 1807, hu mar-  
rid Elīza Holcum, a sister tu Jōn C. Holcum,  
bī hum he had,

—a Richard H., bōrn Ogust 19, 1829, hu  
marrid Meri Elizabeth Burroz, bī hum he had  
tu children, R. H., bōrn Ogust 13, 1863; dīd  
Janueri 12, 1877, and Sera, hu marrid Detis  
Red øv Lambertvil, Neu Jerzi;

—*b* Lea, born November 14, 1832; dīd Julī 4, 1888, hu marrīd Charlz A. Prīs øv Lambertvil, Nēu Jerzi;

—c Elizabeth, born                      hu married  
Tomlinson, of Lambertvil, Neu Jerzi.

—*d* Celeb, born ; did a bach-  
elor, in the Armi

—e Allen, born                      hu married  
Chidister.

Jenni De Reimer Wilsun Mor, dīd March  
30, 1843.

3 Lea Wilsun, marrid Jozef Mor, father  
ev Tomas Mor, ev Mor'z Milz, in Merseer Coun-  
ti, Neu Jerzi. She did childles, Juli 3, 1841..



4 Elizabeth, marrid a widoer, Samuel Wulvertun, a farmer, øv Delawar Tøunship, Hunterdun Cøunti, Nøu Jerzi, bī hum she had a sun, Mørris Wulvertun, børn hu livz nør Støctøn, Nøu Jerzi. Hø haz tu sunz—Rev. Wilyam Wulvertun, Pastor øv the 2d Prezbitèrian Church øv Trentun, Nøu Jerzi, and

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5 Sara, dīd a mad, Ogust 18, 1851.

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6 Abraham DeReimer, graduated at Rutgerz Cøllej, Nøu Brunzwic, N. J., and enterd the ministri øv the Dutch Røfòrmd Church. Hø wøz an elocwent and a fòrsibul præcher, and a veri influenshal Cristyan jentulman. Før a tīm, he servd a church in Shwangum Nøu Yørc. Hwīl præchīn her, he sufferd hemorrej øv the lunz tu the ecstent that he wøz oblījd tu rezīn hiz Pastoret. Hø then remuøvd tu hiz farm in Delawar Tøunship, Hunterdun Cøunti, Nøu Jerzi, nøu ond bī Theodor Fisher.

Subsecwentli, he servd the Church at North Branch, Nøu Jerzi. Frøm this charj he went, az a mishuneri, tu the church at Førvu, Illinøi. Hwīl her servīn the church he embarect



in agricultur, in hwich he wəz veri sucesful.

He wəz a larj, wel dissiplind man—had a streŋ, wel trend veis, spoc distinetli and peint-edli, and wəz veri cōmmandin in apperans. He handuld a larj ødiens veri sucesfulli.

He marrid Julia Fillips øv Shwangum Neu Yorc, bī hum he had,  
—a Jøn hu wəz bōrn and hu marrid

—b Ābraham hu wəz bōrn  
and hu marrid

—c Harri hu wəz bōrn  
and hu marrid Scilman,

—d Julia hu wəz bōrn  
She marrid Dr. Gaddis.

—e Jøn hu wəz bōrn  
She marrid Jøn Pommi,

7 Jøn Sidam, marrid Elīza Redin, a sister tu Persun Redin, øv Lambertvil, Neu Jerzi. In 1828, in partnership with Wilyam Høppec, he bot the villej, Prolzvil, Neu Jerzi, consistin øv a flourin mil, a so mil, a plaster mil, a stor, a tract øv land and several dwelinz, and conduct-ed a livli and thrifti biznes. Subsecwentli, he settuld upen a smol farm ner Senter Bridj, neu Stecten, Neu Jerzi. He wəz at wun tīm a



Justis ev the Pes and did "much biznes."  
He woz a man cōmmandin in apperans, plez-  
ant in hiz wez, agreabul in hiz addres and in-  
fluenshal with ol hiz assoshiets. He dīd Mē  
18, 1851.

He had tw children—  
—1 Ellen hu woz bōrn  
—2 Jōn bōrn hu marrid  
Permela Dilts, bī hum he haz children—

---

8 David marrid Suzan M. Hōppēc, and set-  
tuld upōn a farm ner the rod that ecstendz frōm  
Mōunteri tu Vandola'z Scul hōus,—neu ond  
bī hiz nefu, Jōnathan Hōppēc. He woz a  
cwīet, industrius, enterprīzin man, gretli re-  
spected bī ol and veri respectful tu ol. Hiz  
homsted woz a thīn ev buti;—he woz an ecel-  
lent farmer. He dīd October 14, 1857.

---

9 Wilyam Wōterz Wilsun marrid An Lam-  
bert (bōrn Mē 11, 1811), March 28, 1831, bī  
hum he had

—1 Meri Lambert, hu woz bōrn September 6,  
1832, and hu dīd Janueri 12, 1887; and

—2 Jen De Reimer hu woz bōrn Mē 10, 1834.  
Jen marrid, Mē 29, 1858, Alecsander P. Hol-



cum (børn Februari 24, 1816; dīd Ogust 31, 1889), sun øv Sølomøn Holcum øv Møunteri, N. J., bī hum shē had tu children—

—*a* Anna Mari (børn Novembēr 20, 1860), hu marrid Richard H. Runcul øv Møunteri, N. J., bī hum shē haz tu children, Nelli H. børn Julī 17, 1886 and Ethel J., børn Jun 25, 1891.

—*b* Catherin Barber Holcum hu wēz børn October 9, 1863.

After the deſth øv An Lambert, Wilyam marrid Jeruſha Thacher, dōter øv Ēmus Thacher, hu wēz the father øv Jacob Thacher and øv Røbert Thacher, hu wēz wuns Sherif øv Hunterdun Cōunti, Nēu Jerzi. Jeruſha wēz the wido øv Aſher Lambert, and the muth-er øv Gershūm, Jøn, Elizabeth, and Carolīn.

Wilyam Wøterz Wilsun wēz cōsiderd wun øv the cleverest øv men.—Hē wēz veri amiabul and veri benevolent. Hē wēz a bulci man, candid and carful in hiz spēch and a veri sēf cōunselør, hūz opinyun wēz øfen sōt. Hē wēz an ecsellent farmer and a veri egzempleri Cristyan jentulman. Hē øccupīd the old Wilsun Homsted. Hiz hōus wēz ever open tu the hōmles, and hiz gēsts wer numerus; and, hūev-er chānst tu stēp at the hōm øv Wilyam W.



Wilsun cherisht a lōg and pleziŋ remembrans  
ev ther ste.

Wilyam W. Wilsun dīd

---

10 Cornelius Wilsun wēz educatēd at the  
Neu Jerzi Collej at Prinstun, N. J. in the hop  
that he wud enter the Ministri ev the Prezbi-  
terian Church.

He marrid Sera Huffman and settuld upōn  
a farm formerli ond bī hiz bruther-in-lō, Celeb  
F. Mor. Subsecwentli, he muvd tu Lambert-  
vil, Neu Jerzi. He dīd November 17, 1877.

He had wun child hu dīd yun.

Jen Wilsun wēz bōrn upōn the 17th ev  
October, 1755; he dīd Januari 4, 1822.

Jenni Deremer wēz bōrn October 10, 1756;  
she dīd Ogust 14, 1834.

The wil ev Jen Wilsun haz meni points ev  
interest:

In the nam ev Gēd Amen. ¶ Jen Wilsun ev the Tēunship ev  
Amwel in the Cēunti ev Hunterdun and Stat ev Neu Jerzi,  
Consideriŋ the unsertinti ev this mortal līf and beīŋ ev sēund  
and perfect mīnd and memori blest be Ōlmīti Gēd for the sam  
du māc and publish this mī last wil and testament in manner  
and form felloiŋ (that iz tu Se)

First, ¶ giv and becweth untu mī beluvēd wīf Jen Wilsun, the  
sum ev wun hundred dellarz a yer tu be pad her yerli, and ev-



eri yer bi mi Egzecutorz herin after nemd, durin her natural lif, and az she hath a lif estat in mi farm and appurtenansez, it iz mi wil that she retan ol mi heushold and cichen furnitur, with ol mi horsez, cattul, shep and swin, also ol mi farmin yutensilz Viz. Pleuz, Harroz, Wagenz, with ol ther Harnes, and ol uther farmin tulz, tu be for her Convenyens in manejin the farm, and it iz mi wil that mi wif furnish mi tu doterz that ar Singul and mi<sup>nes</sup> Sara Catherin Mc Gro.) If the or ether ev them shud marri in her liftim Viz. Mi doterz Lea and Sara with an outhset, scwal az me be tu hwet & gav mi uther doterz hwen the wer marrid ; Item It iz mi wil that on the deses ev mi wif ther be ped unta mi fiv doterz, and tu mi nes Sara Catherin Mc Gro for hundred dellarz ech Viz: Tu Mari Larasun wif ev Andra Larasun & giv and bescweth For hundred dellarz tu be ped them ther erz and assinz.—Tu Jen Mor wif ev Caleb Mor & giv and bescweth for hundred dellarz tu be ped tu them ther erz and assinz. To Elizabeth Wulvertun wif ev Samuel Wulvertun & giv and bescweth For hundred dellarz tu her her erz and assinz. Tu Lea Wilsun & giv and bescweth for hundred dellarz & her assinz. Tu Sara Wilsun & giv and bescweth for hundred dellarz tu her her erz and assinz. Tu mi nes Sara Catherin Mc Gro & giv and bescweth for hundred dellarz tu her her erz and assinz:—It iz mi wil and & du order and direct that if mi doterz Lea and Sara and mi nes Sara Catherin Mc Gro or ether ev them remen Singul at mi wif's deses, then that mi Egzecutorz du furnish them with an outhset (az abuv directed tu be med bi mi wif) Item It iz mi wil and & du order and direct mi Egzecutorz hereafter nemd that immedietli az sun az me be after mi wif's deses that the dispoz ev ol mi persunal and movabul preperiti that me be found ev hwet cind soever hwich it iz mi wil, shal be scwalli divided Sher and Sher alic unta Jen Sidam Wilsun David Wilsun Wilyam Wilsun Cornelius Wilsun bein for ev mi sunz. (Mi sun the Rev. Abraham Deremer Wilsun, bi hiz grandfather'z wil iz tu pezzes mi farm after hiz muther'z deses so



that he wil be fulli ecwâl tu eni ev hiz brotherz and sisterz,) and tu mī dōterz Mari Larasun, Jen Mor and Elizabeth Wulvertun, Lea Wilsun and Sara Wilsun meciñ nīn Sherz, hwich ₣ giv and becweth Severalli tu Ech ev them, az abuv namd and tu ther arz,—and further ₣ giv and devīz untu mī sun Jēn Sidam Wilsun hiz arz and assīnz ol that part belōgiñ tu mē ev the planteshun that wēz cōld Col. Bishops Stor and farm līiñ and beiñ in the Teunship ev Amwel ner Ringoz' old tavern sed tu Centan nīnti thrē acerz, wun third part hwerev iz mī prōperti, and hwich ₣ herbī devīz with ol mī estat rīt and tītul tu the sam in fe simpul az abuv:—And mī farm and planteshun en hwich mī sun neu livz Centeniñ wun hundred and seventi fiv acerz be the sam mor or les. adjeiniñ Dr. Jēn Beun, Jēnsun Fisher, and uth-erz ₣ giv and devīz tu mī sunz David Wilsun Wilyam Wilsun and Cornelius Wilsun and tu ther arz and assīnz in fe simpul tu be ecwalli divided betwen them in valy: sher and sher alīc and ₣ dū herbī appoint mī sun the Rev. Abraham Deremer Wilsun and mī sun Jēn Sidam Wilsun mī Egzecutorz ev this mī last Wil and Testament Herbī revociñ ol former wilz bī mē med. In witnes hwerev ₣ hav heruntu set mī hand and sel the tenth da ev March in the yer ev our Lōrd wun thēuzand et hundred and twenti wun 1821.

Sind, seld, publisht and declard  
bī the abuv namd Jēn Wilsun tu  
be hiz last Wil & Testament in the  
prezens ev us, hu hav heruntu  
subscribd our nemz az witnesez in  
the prezens ev the Testetorz.

Jēn Wilsun

Samuel Barber

Jēnsun Barber

Jēn Lambert







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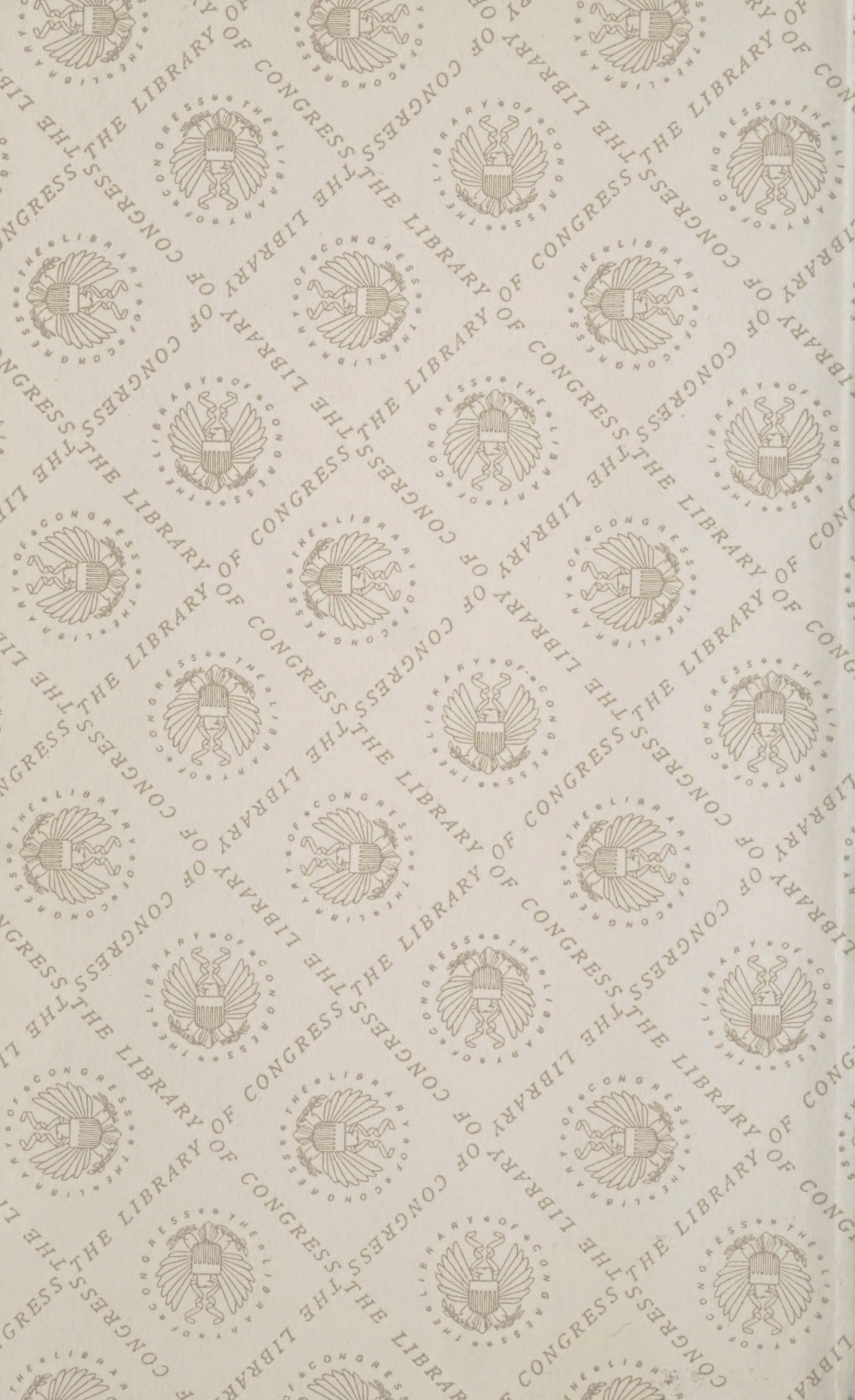
















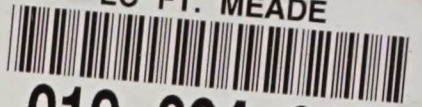
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